THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

This is a Proverb of the wise Solomon. But the young psychology of the Western world emphasizes that modern civilization so strikes fear into men and women that none feel safe or secure. All live in fear from day to day. And the psychologists point to the widely prevailing neurosis as the result.

The psychology of the ancient East regards fearlessness as a virtue. Among the godlike qualities enumerated in the *Gita*, Fearlessness is the very first. It is an expression of the Human Soul.

That virtue is not the type of freedom from fear which some modern psycho-analysts and others recommend. That fearlessness leads man to disregard his soul. That untrue recommendation makes for what is called "independence." "We shall do as we please: we don't care what people say; if we err we shall take the consequences." This is swaggering and not courage. The type of independence exhibited is not fearlessness of Soul but foolhardiness of the sensorium.

The antidote to this kind of fearlessness and independence is Fear—the Spiritual Fear which leads to search for Knowledge, as the Wise Solomon taught. Our Indian Philosophy also has referred to it. Around the symbol of *Vajra* have gathered stories explaining an important aspect of the Law of Karma. *Vajra* is one of the *Vibhutis*—Excellencies—of Krishna himself: "Of weapons I am the *Vajra*, the Thunderbolt." This *Vajra*, according to Shankara, was fashioned by Indra, whose weapon it is, out of the bones of the Vedic Rishi Dadhichi (past Karma gathered together). It is the Thunderbolt of Zeus, the Greek Indra.

The popular interpretation of the action of *Vajra*, the Thunderbolt, is punishment. But the more philosophical and mystical aspect of the

justice of Karma is the restoration of the disturbed Unity of the Cosmos to the pattern of Order necessary for progression in the manifested universe. Men make chaos and the unerring Law sweeps on to remove it. Men and women of sense-mind, "free and independent and fearless," obstinately disregard the Law which works to Righteousness and so are broken by the Divine *Vajra*. Increasing obstinacy weakens the Will of such persons; pitting themselves against the Law they are tossed hither and thither, are bruised and maimed by the *Vajra*, till at length they learn to fear the Law that pardons only through punishment. Fear leads to search through knowledge; then "independence" is given up, interdependence is recognized and inspiration comes—inspiration enshrined in the mantramic phrase —"Work with the Law." When the lesson is learnt the necessity for punishment ceases and the protective aspect of *Vajra* is active. *Vajra* defends the oppressed while it strikes the tyrant.

In the *Kathopanishad* (Part 6) it is said that in the Life of the manifested universe is hidden the *Vajra*. Like a drawn sword, like a weapon raised aloft, the *Vajra* is poised. It is the forward-moving impulse of Nature. Because of it the Fire burns, the Sun shines and Death strikes. Man should know of It before his body is struck down by Yama, for thus the Supreme can be realized. The *Vedanta Sutras* (I. 3. 39) say that the Universe vibrates, abiding in Life—Prana—and therein something very terrible arises called a Thunderbolt. Through knowledge of It, immortality is attained.

In mystical Buddhism *Vajra* plays a significant part. It is the symbol of Buddha's power over Evil. Hence it became the sceptre of the Initiate —the symbol of his possession of *Siddhis*—wielded during certain ceremonies. The possessors of the Wand are Known as *Vajrapani*. It frees man from his Ahankaric self.

Karma is just and merciful—not blind but all-seeing; it punishes those who go against its smoothly flowing stream which invisibly guides conditioned life, but it protects and helps forward all those who help it and swim with its current.

Nations also feel the effects of Karma: at this hour *Vajra* is punishing India for the folly of her children who have laboured wrongly. Unmindful of the doctrine of *Attavada*, against which the Master Buddha warned, they have committed the dire heresy of separateness. The false self of India, sensuous and psychic, creedal and egotistic, ambitious and divisive, has produced bad Karma. The nefarious influence still prevails. It is Karma not pleasing to Ishwara. The divine *Vajra* has been striking it for a millennium.

Vajra is striking, striking, striking, and will continue its punitive justice till religious dogmatism and exclusiveness are destroyed and the men and women of India live for the Soul and enable the Land of their birth to serve the World-Soul. For that it has survived the strokes of *Vajra* in the past. With its help India will protect and guide the future of Humanity.

SHRAVAKA

WHAT IS PERSONAL GREATNESS, AND HOW IS IT ACHIEVED?

[**Dr. Arthur E. Morgan,** prominent American educationist and author, who for five years headed the famous Tennessee Valley Authority which transformed a large region in the Southern United States, recently toured India as a member of the Universities Commission. On April 2nd, 1949, he spoke at the Indian Institute of Culture, Basavangudi, Bangalore, on "Bringing the Mountain-top Down to the Market-place." The address which we publish here, somewhat condensed to meet our space limitations, he delivered at the Life Meaning Conference held on February 22nd, 1950, at Antioch College, Yellow Springs, Ohio, of which Dr. Morgan was long the President. An advance copy, kindly sent to the Indian Institute of Culture by the author, was read at a specially convened public meeting on March 2nd, 1950.—ED.]

Words have the meanings which usage gives them. So it is with the expression "personal greatness." On one element of definition I think we can agree: greatness is not the actual achieving of important results; it is the possession of qualities of personality which make one able and ready for great action.

The slow climb of organic life through the ages seems in the human species to have reached a stage where life can consciously and purposefully influence the direction of its own evolution, with considerable power of reflective thought and critical observation. Men can ask themselves, "How came we here? What are the ways we can go? Are we instruments of a purpose outside ourselves? If so, how can we discover the nature of the purposer and of the purpose, and how can we best play our parts? If we are not here as expressions of a purpose, then what are the possibilities that, with the nature of things as they are, we can envision a purpose that will be good and can make the best headway toward achieving it? Is there but a single purpose for life, and especially for human life, or are there many, perhaps infinite, possible purposes, some better than others? Is it possible or probable that human life is an adventure, that is, an undertaking which does not have an assured favourable outcome? Is there possibility of failure as well as of success for the whole human adventure? Since in the achieving of any effective design there are many wrong ways for every right one, does the best possible success depend on exacting, disciplined preparation? Is there any chance that less than the best possibilities may eventuate because men did not do all they might to discover and to achieve the best? Are there attitudes toward life which we can be fairly sure would increase the probability of favourable

results ? "

These are not just abstract questions to be turned over in our minds ; they have a bearing on how we live. What I am saying is, that man has reached the status of being able to ask himself basic questions, and, I believe, in some degree to answer them. Asking and answering questions is not just a matter of thinking and verbalization. One asks and answers great questions, not chiefly with words but with one's life.

We can readily see that, in a technical field such as chemistry, rigorous, sustained preparation is necessary before one can ask intelligent questions. The same is true as to the great questions of life in general. Few men can ask intelligent questions about life because few have made the necessary preparation. Great preparation calls for one to bring his life to the highest possible fitness. If one is a drug addict, or if his attention is absorbed by his indulgences, appetites, and passions, or if, living beyond his means, he is plagued by wants and debts, he will not do his best work. One should seek to achieve clarity of purpose. If his aim to find the truth is confused with desire to bring credit to himself, or to discredit someone, or to maintain a position to which he is emotionally committed, or to reach a conclusion which will be comforting or convenient or popular, or will give him advancement or security, his effectiveness will be lessened. Because one's physical and social environment need to be favourable to inquiry, elimination of avoidable distractions is desirable. To an increasing degree achievement is a social product, and so mutual understanding and co-operation are essential.

Personal greatness is a matter partly of birth and partly of cultural development. Inborn traits have much to do with personal development. At least the capacity for growth must be present. In some respects we can have more to do with personal greatness in our children than in ourselves, for we may have something to say as to who will be one of their parents. I am constantly surprised at the casual manner in which many men of large caliber select their wives. Would it not reasonably be one of the chief concerns of boys and girls to picture the kinds of personality and character and spirit they would most desire in a mate and in a parent for their children ; and then to make a chief issue of achieving for themselves such personality and character that when they do meet persons of such personality and character they will have earned their respect and affection ? While making preparation it would seem to be natural to search deliberately for such acquaintances. However spontaneous and unpremeditated mutual affection may be, it operates within the field of persons we actually meet and become acquainted with.

Each person has two kinds of parentage. While we commonly think of our physical parentage,

which we cannot change, as being of chief importance, more often it is our cultural parentage which controls. By cultural parentage I mean those persons and other influences which give direction to our aspirations and character. I believe that for most men cultural differences cause greater variations in personal development than do the prevailing genetic differences. There are probably millions of persons living trivial or futile lives who might have had lives of personal greatness if their cultural parentage had been wisely and fortunately chosen. Some persons may have more inborn capacity than others for purposeful aspiration; a person, however, who lives above the animal level seldom is born with the purposes and aspirations which give direction to his life. Almost always he gets these by being infected with them from his environment.

Preparation for personal greatness usually begins generations in advance. This is true in the choice of mates, in the maintenance and improvement of family standards, and in the maintenance of cultural environment. The feeling, so general in America, that the individual should live his independent life, detached from past or future, is not conducive to greatness. The Oriental has gone to the other extreme of seeing the family as everything, an attitude which sets narrow boundaries to ethics and outlook. The totalitarian view, which would completely subordinate individual and family to the state, is similarly faulty. A free-ranging, deeply concerned and critical spirit can create a pattern of preparation which will avoid all these extremes.

Relatively few persons persist in searching for the greatest cultural parents which are available. Few people challenge the patterns of thought and purpose and action which are brought to them by chance. For the most part we wait for them to be thrust upon us by casual and accidental associations. We yield to the influence of parents, friends, teachers and propagandists. We tend to take on the colour of the particular environment in which we find ourselves. Each short period, such as a decade, takes on its own colour of optimism, despair, crisis, perplexity or boredom, not because the nature of the world has changed, but because, lacking intellectual and spiritual perspective and self-direction, the special character of the particular period dictates to us our picture of what is the real nature of the world. We are provincials in time as the isolated villager is in space. We feel that we are the moderns, with clear vision.

In nearly every age the world of thought and action is commonplace. Unless one is ready to part from prevailing trends where necessary, and to make his own way, getting his direction not only from the present, but from the best that men have thought and achieved, greatness probably is not for him. The kind of self-mastery and elimination of indulgence which is necessary to keep

one's powers at their best, is very unpopular. The commonplace world will crowd one with activities. One must sparingly and critically select his interests, rather than leave them to be selected for him by tradition or by the current vogue. Since, however, departure from established ways often reflects mental or emotional warp or unclear thinking, the habit of critical examination of one's divergent views is very salutary.

Having our aspirations and purposes determined for us by transient or accidental circumstance is not the way to personal greatness.

If a young person once gets the idea that he can largely choose his intellectual and spiritual parents by selection from all the excellence the world has produced, and if he will develop a habit of sympathetic and critical search and appraisal, and will learn to make his intellectual and spiritual home with a wide variety of great minds and great spirits, he will have found one key to personal greatness. This process requires heroic budgeting of time, interests and energy, with habitual elimination of what is trivial or unproductive. The spiritual parents he seeks should not be only reflective persons who have recorded thoughts in books. He needs, also, apprenticeship to persons who are great in action, perhaps persons who are doing humble jobs exceedingly well.

Assuming fair intelligence, a person with sustained purpose and with willingness to pay a great price, with determination to search for and to choose his own spiritual inheritance, can make for himself or herself the kind of personality which is the foundation of a great people. Even sustained purpose and willingness to pay a great price are qualities which can be developed by refusal to be permanently defeated. Commonsense judgment in not taking on practical projects that are clearly beyond our powers is greatly helped if our aim is the long-time general good, and if we forgo any craving for fame or position or power for their own sake.

I believe that there are some findings which we can make with a high degree of certainty. One is that the quest of possibilities will be most promising if the spiritual and material resources of men are committed to that quest, rather than consumed in checkmating, exploiting and destroying each other. This obvious general truth has vast implications for the conduct of life. A broad system of ethics flows out of it.

Also, fulfilment of the possibilities of life is not something to be completed by me as an individual. It is a social adventure, of all men, of all generations. If I order my life as though it were a separate unit and an end in itself, it has little meaning. As I see my own life as an integral, organic part of the whole of all life, and live accordingly, I can best contribute to asking intelligent questions about life, and to finding answers to them. Here again, this general truth implies a body of ethics, of human relations and of self-

mastery. It implies conditions that only great living can achieve.

For a person to presume to ask questions about life with words and not with his life is a process of emotional escape or ceremonial release. It means little or nothing. Personal greatness will realize this, and will ask questions with its life. Personal greatness is great fitness to contribute, with desire to contribute, to the search for life values, and to their realization.

I have been discussing general preparation. Personal greatness also involves fitness to make exceptional contributions in one's own field. A large part of the world's tragedy results from the imperfect ways in which its day-by-day work is done. Our chief possibility for personal greatness lies in the spirit and quality we put into meeting those daily needs.

Personal greatness has little to do with fame. In fact, to aim at fame is almost certainly to surrender much or all of the possibility for achieving personal greatness. Ancient historical annals, as of Egypt or Assyria, disclose that craving for reputation, for personal greatness was an obsession of royalty. The king is described as possessor of all possible virtues, and as having stupendous heroic achievements to his credit. As democratic outlook and sophistication gradually increase, such attitudes seem to be naïve. Yet the craving for exceptional recognition lives on. Pursuit of credit for personal greatness is one of the commonest of human weaknesses, and one of the chief obstacles to social progress.

The conventional political ladder on which American professional politicians seek to climb to distinction—from local office to State Representative, to State Senator, to Governor, and to United States Senator—commonly calls at every step for concessions to expediency, which not only reduce the possibility of personal greatness, but debase government to mediocrity. In many other hierarchies—religious, educational and business—and in Government bureaucracies, men pursue advancement at the same cost, and these conventional patterns of ambition are among the chief causes of the death of spontaneity, integrity and excellence.

Desire for recognition is not necessarily the same as craving for fame, and may be normal and desirable. Recognition may be evidence of competence. The judgment of qualified persons generally is a good test of one's position. Recognition is necessary, also, in many cases, to enable one to do his best work. For a man to make good preparation and to develop competence, and then not to have opportunity to do the work for which he is fitted, is a waste of human values. To seek recognition which will help one to secure opportunity to do the work for which he has qualified himself is normal and desirable. But if not vigilantly controlled and disciplined, desire for recognition tends to develop into

craving for fame, which commonly is pernicious in its effects.

I have come to be increasingly of the opinion that the idea of leadership, as commonly held, is of doubtful social value. Rather than leadership it may be better to seek fellowship. I can explore the present status of the adventure of life, and can explore my own possibilities to find where I can be most useful, and can act in accord with those findings. I can share my thoughts and my plans with my friend, my neighbour, my fellow worker. If I disclose my view-point, my aspirations and my programme to him, and with open mind try to understand his criticism and his point of view, I shall be helped to overcome errors, and my friend, neighbour or fellow worker may be similarly helped. The results may be socially better than I could secure by "leadership." This does not imply that opinions are of equal weight or worth.

More and more I doubt the wisdom of personal dominance on the part of "great" men. Dominance means that the person dominated gives up his self-direction and hands his life into the care of another. In many lands and for many centuries there has prevailed a concept of leadership in religion and sometimes in government in which the leader speaks and acts with unquestionable authority, sometimes being given the status of deity, while the disciple or follower or subject as a matter of virtue or duty accepts that authoritative leadership without question. As in the inheritance of so many other ancient ways, modern society, even where it intellectually rejects the theory, carries over the old atmosphere and spirit into all sorts of situations. The modern concept of training for leadership is not free from that ancient tradition.

Is it not possible that there is a type of relationship which is superior to that of unquestioned leadership and unquestioning discipleship? If my neighbour and I live in sincere fellowship with each other, in mutual search for truth and value; if we disclose to each other our outlooks, our motives, our methods, and our emotional and spiritual commitments, shall we not together make headway toward the good life? "Who is my neighbour?" Whoever is open to such communion with me, and my search for such persons is a desirable activity.

More and more I am inclined to the opinion that the pursuit of personal greatness is not an asset to society. I believe that society is far more in need of foundation work in building the resources of personal character which must precede great social or personal achievement than it is in need of climactic men who consume the slowly accumulated human resources in peaks of action. We often assume that reserves of human resources are unlimited, needing only leadership to bring them into action. On the contrary, those reserves of character and quality are the limiting factors in social progress, and their replenishment is the chief

social need. The process of such replenishment commonly is unnoticed, and persons craving greatness or craving to play critical parts in great human movements often feel that they have not time for it, or that they are too important for such humble work. Often they feel that the urgency of human issues is so great as to preclude time-consuming foundation work. We are too much concerned with the techniques of leadership, and not enough with building the unseen reserves of personal quality which will determine the kinds of actions and the kinds of decisions to which people will be capable of rising, in times of crisis as well as during the usual run of affairs.

Let us forget about personal greatness. Let us try to get as clear ideas as possible of the human adventure. Let us try to see what kinds of action and what kinds of living will most likely further that adventure. Let us try to see what parts we, personally, can best play, and what preparation in personal attitudes, personal mastery, personal commitments and special preparation will be most useful. Then let us pursue what seems to be the most useful course, quite regardless of whether it leads to what is called personal greatness, or whether it is all of the kind I have spoken of as foundation work, unnoticed and unknown, but necessary as preparation for greatness of any kind. Such foundation work may be not only necessary preparation for greatness, it may be the essence of greatness.

ARTHUR E. MORGAN

CULTURE OF CITIES

In an article on "The Culture of Cities" in the Silver Jubilee Number of *The Calcutta Municipal Gazette*, Dr. L. S. Dorasami, Honorary Secretary of the Indian Institute of Culture, Basavangudi, Bangalore, brings out that even the poorly educated villager transplanted to the city should not find fewer cultural opportunities there. Literacy campaigns, free libraries, museums, and high-type offerings of radio, cinema and drama proper could immensely broaden sympathies and deepen knowledge.

For the better educated, societies to promote contact between Indians and foreigners, and public activities as offered by the Indian Institute of Culture, have great possibilities for raising the cultural level and fostering the cosmopolitan attitude. As Epictetus declared,

> With the thoughts of men are cities well established, and not with wood and stone.

This applies also to the modern Nation-State.

IDEALS OF MARRIAGE

[There is nothing of which the modern world stands in greater need than the restoration of the ideal of the noble household life. **Shri M. A. Venkata Rao, M.A.,** formerly of the Department of Philosophy in the University of Mysore, stresses here the spiritual aspect of the marriage bond and the demoralizing effect of sex laxity upon society. Both propositions should be recognized, but where today is marriage looked on as a *sacrament?* Not among Hindus in general, any more than among other religionists. The Hindu Code Bill will only clear the ground of much tangled undergrowth of conflicting legislation and out-moded practices, creating thus a freer atmosphere, conducive to the building of true homes.—ED.]

The clash of cultures, Indian and Western, from the establishment of British rule in India, spreading in the last three generations into every phase of life in our country, bids fair to assume a more rapid tempo and a more critical phase in the present era of national independence. Measures that the foreign rulers hesitated to propose by way of reform in law and usage in regard to the deeper concerns of life, such as marriage and inheritance of property, are being urged peremptorily and cocksurely by the Macaulayan reformers in power. The Hindu Ccde Bill proposes to alter the inherited usages and values in regard to the foundations of the Hindu family. It is necessary in the interest of democratic self-government to bring the implications of the conflict of values between the old and the new views into clear consciousness.

The conflict is between two ideas of marriage, as a sacrament and as a contract. The Hindu and the Roman Catholic usage is built around the sacramental idea whereas the Hebrew, the Muslim and the modern civil laws in force in various countries assume the contractual basis of marriage. Of course there is a world of difference between the law and the spirit in any culture. The law embodies only the minimum morality and introduces the element of compulsion as a necessary evil when higher values have failed to reach fulfilment in any particular case. Happiness and self-fulfilment in the married state have been attained by innumerable generations under both kinds of law and usage. But each has, nevertheless, a certain individuality of its own, carrying its own special value and helping to realize its own unique contribution. And when the sacramental idea is assailed, as in the modern movement from status to contract in every sphere of social relations, it is worth while to recognize the inherent value of the old institution before we decide to jettison it in favour of the new relation.

The value of marriage as an institution greatly depends upon the demand that we make upon it. The quality of the sacramental union differs from that of the contractual on account of a difference in such demand. The sacramental union approaches marriage as a sacred association of man and woman, indissoluble during life. The Vedic *mantra* gives eloquent expression to the height to which marriage may rise and is intended to rise.

"Having taken these seven steps with me, be thou my companion, nay, having paced the seven steps together, we have *become* companions. May I retain thy companionship and never part from thee nor thou from me. Let us be united. Let us always take counsel together. Loving each other and ever radiant in each other's company, let us be united in mind and growing together in strength and prosperity, let us join in our aspirations, our vows and our thoughts."

The physical union of husband and wife is expected to rise to higher levels of mind and heart and to lead to a complete sharing of joys and sorrows, aspirations and counsel. The life in such shared union will naturally culminate in a fusion of the personalities of the pair. Love will fulfil itself in expansion into every sphere of life and enrich life's experience and attainment with an aura of radiant affection and understanding. It will overflow into the love and care of children born of the marriage and inspire the manifold activities of the founding and protection of the home. It will burgeon into the flower of culture, art, music, converse and social gatherings. It will provide the atmosphere in which the young will open their minds to the light and glory of the world through play and society, education and fellowship.

The home is the place surrounded and protected by the shared devotion of the parents in which the culture of the race comes into natural self-expression. The modes of dress and house decoration, of worship and prayer, the entry into the heritage of song and music, epic and dance, religion in worship and sacred *mantra*, constitute a psychological climate in which the culture of the race assumes life and power. The home and the family are therefore the truly spiritualizing centres of society and nation. In the epochs of defeat and outward failure the Hindu had preserved the vision of this value as the core of his civilization and now that India is free he yearns to have an opportunity to rebuild outer institutions so as to strengthen the life-giving attitude of the past.

The advocates of the Hindu ideal of marriage urge that the full value of such a vision of marriage and home life, of perfect partnership in body, mind and spirit, resulting in a real fusion of personality and soul between lovers, through young life and love's play to the responsibilities of a family and the upbringing of children, educating the boys for self-supporting occupations and arranging suitable marriages for the

girls, content to slip out of life when the major task of planting the offspring firmly on the road to self-reliance in the battle of life is accomplished,—such a vast view of the married couple's functions should be considered in any scheme of marriage law.

They urge that such fulfilment, bringing such happiness as is open to the human lot, not directly as a thing aimed at but indirectly through the steady performance of the duties of life, can only be attained if marriage is regarded as sacramental, as an indissoluble association, as a destiny to which we are committed. The profoundest experts in the psychology of sex, even doctors who have had a lifetime of practice in psychiatry in the West, are coming to recognize that sex is so exclusive and imperious in its nature and that its indwelling in the human body (which is a carrier of a self of a higher nature than the psyche of the animal) makes such a difference to its quality that the best chance for happiness for the young man or woman is to enter into marriage with the idea and intention of an unalterable, definite and permanent sex partnership. The definitiveness is emphasized by Schwarz and others. The sacramental idea is built around such an insight, developed more as a result of experience and intuition than as a result of psycho-analytic or psychiatric practice and theory.

In such intimate matters of mind and heart, much of the value of any type of experience is derived from the *attitude* of mind we bring to it. The expectation with which we approach marriage and family helps the creation of a corresponding value when we come to experience of the institution as a reality in our own lives. To inherit from society the idea that marriage should be thought of as a permanent, indissoluble association between husband and wife, compact of responsibility as well as of sex joy, of companionship as well as of divergent functioning, of duty to society through respect for elders and devotion to children, is to have the chart of life laid down on the threshold of manhood and womanhood.

The sacramental idea holds an interpretation of life's meaning as a whole and not merely in regard to the rôle of sex. Marriage is thought of as a field for the realization of life, rising from the stability of the sex relation to sharing in the values of the spiritual life which emerge in forms of unity, unity of the body, of the souls of the family; and overflow into society and nation and nature. The Sage Yagnyavalkya brings out the essence of this spiritual meaning to his wife Maitreyi on the eve of his retirement (*Brihadaranyaka Upanishad*). Yagnyavalkya says that husband and wife, children and wealth, rank and power and dominion, are not dear for their own sake but for the sake of the Atman indwelling in them and shining through them, making them radiant with value and meaning.

If these are desired for their own

sake, if the pleasures springing from them are sought to be imprisoned within the exclusive walls of self, instead of following them outwards into ever wider spheres of life and society, they become poisonous and destructive of the self. There is, no doubt, an exclusive aspect to our individuality but such uniqueness of centre and personality should be made the vehicle of larger values. The exclusive preoccupation of lovers must yield in the ripeness of time to the transfer of priority to children and family. Romantic love will wither into a blasé emptiness if it does not transform itself into the creative hearth of the family. Love and nothing else is very soon nothing indeed, as Walter Lippman puts it succinctly in his *Preface to Morals*. Love in an ivory tower will soon feel its tower a prison and will long to escape to the life and health and peril of the outer world. Love cannot be made safe for the lover's private heaven.

It is possible to have the sacramental idea associated with that of romantic love, as in so many love stories of the past, such as that of Nala and Damayanti, Dushyanta and Shakuntala. But the stress is on the indissolubility of the union once it is entered into, with the insistent overtone that the normal union of persons of opposite sexes, of the right age, and with similar cultural standards derived from families with a similar psychological atmosphere, will in the vast majority of cases lead to the development of all the love and attachment necessary to furnish the basis of a stable and successful marriage. The stress is on the psychological approach of the entrants into the married state and of the prevailing ideas of that state in society.

The rival idea of marriage becoming popular in the modern world is that of a contract. The stress is on individuality and freedom, naturally, living as we do in the shadow of the French and Russian Revolutions. The sacramental idea, like many others, is having its sea-walls continually lashed by the waves of freedom. It is only a matter of time before the crumbling of the ancient walls. It is true the Roman Catholics are holding out and the Hindus are disturbed by the new proposals to make sacramental marriages, too, subject to divorce under certain conditions. But the new idea is not receiving much rational discussion. Its desirability is taken for granted in view of the opportunities for employment and economic independence open to women in an industrial era. The full value of any system will depend, as already pointed out, on the pattern of values prevalent in a society. If marriage is regarded as a contract, obviously it must be subject to dissolution, even as any other contract in the field of commerce or politics. Marriage based on contract therefore envisages the annulment thereof if certain conditions implied by the functions of marriage are not fulfilled. Obviously partnership in the sex relation which,

after all, is the operative foundation of the whole superstructure of family and society, civilization and race, demands conditions of health and potency, sanity, love, economic provision by the husband and reciprocal domesticity in the wife, and fidelity. Obviously again, no marriage can be regarded as successful if these demands are not satisfied. Under such circumstances, the current idea is that the partner should be allowed to change, with freedom to contract fresh relations. The old idea of mere dissolution, with denial to the woman of the right to remarry in Hindu usage and to both man and woman in Catholic usage (of legal separation), is felt to be a blind alley. " Equal rights " as interpreted by democracy of the Western liberal tradition means that the woman as well should be free to make a fresh effort to achieve success in love and marriage, if the earlier one fails. Put in this way, in the context of equality of rights, the demand is most appealing to the modern mind formed in the atmosphere of Western ideas deriving from Rousseau and Voltaire, Karl Marx and Lenin.

But there are several psychological and spiritual factors that will militate against the success of a second marriage, and more decisively against women than against men. The legal right of divorce and remarriage tends inevitably to diminish the strength of the marriage bond. To enter into the married state with the consciousness that the marriage may be annulled under certain contingencies comes subtly in the way of whole-hearted surrender to each other in love. Irrevocability has the force of destiny and confers on the marriage relation an immeasurable depth. The example of Savitri is revered in Indian tradition on account of the perception of this truth. The value of the decision and of the new life entered into is enhanced and given a spiritual decisiveness by the moral commitment to confine sex relationship to each other for life and, indeed, for all eternity. The depth of the relationship is projected in imagination to future incarnations in which the lovers pray for continued union till the final beatitude of *moksha* or release.

Of course there is nothing to prevent the spread of the deeper idea of marriage in society so that in time even the contractual relation may come to stress the inner value of indissoluble partnership. The law may *permit* the dissolution but society and individual sentiment may frown on divorce and approve devotion to the sacramental idea. There is here operating a dynamic relation between custom, moral philosophy alive in a community, and social sanctions dictating one's position in society. The withdrawal of the legal obstacle to mending failures may release the impulse to make a better relationship next time. Much depends on the view of divorce taken in society and on the reasons for which society approves it.

Of course insanity, leprosy or other incurable disease, physical defects,

economic insufficiency and such contingencies can be regarded as mostly provided against by either the parents or the young people before the marriage bond is entered into. But if such things emerge after marriage, owing to unforeseen circumstances, the attitude of the two rival systems will differ in a striking manner. The difference is due to different interpretations of the rôle in life of sex and of the values of life in general.

The sacramental idea holds that in such contingencies occurring after marriage, on account of unforeseen developments like being crippled in war, and so on, *both* man and woman should boldly and decisively set aside thoughts of sex life and its outcome in family and children. They should sublimate sex and turn its energy to other interests in life. Sex is important and man and woman should use it as a vehicle of returning the debts of nature and nurture, the three sacrifices (to the *devas*, to the *pitṛs* or forefathers and to the *ṛshis* or teachers of the race). We pay the three debts to them by maintaining health and strength, by rearing children and by passing on the torch of culture. But if by misfortune we are thwarted in this normal pathway to realization, we need not be disheartened. We should devote ourselves to other values, to the service of society or to the cultivation of an art or of science, considering the whole of society as our family.

There is here a profound view of sex. Biologists are now recognizing that the difference between man and woman is not merely one of the superficial sex organs, as suggested by Plato, who gave the analogy of hunting hounds, which differ only in degree of strength. Alexis Carrel in his famous book *Man the Unknown* says that every cell in the body of woman differs from every one in the body of man. The difference pervades the whole of the physiological make-up, naturally overflowing into the mental constitution and the personality of the woman. Marriage means more to the woman, to every cell of her body, than to man. It may be, as is obscurely felt by tradition and asserted by psychologists of the old school, that a woman once married is not capable of making a success of the second marriage. But, on the higher plane of spiritual life, the prohibition of second marriage should apply to men as well.

If society develops a code with this pattern of values, discouraging second marriages for both men and women, the sense of rankling injustice will vanish, enabling a disposition to consider the higher values inherent in the relation to emerge. But the question whether the law should lay down rigid rules, girt round with penalties, permitting divorce and insisting on monogamy, is a different matter, depending on many complex considerations such as the level of custom, morality and law in a society. And whether, if divorce is to be allowed, it is to be

obtained through divorce-court proceedings with all the vulgarity of publicity is another matter to be considered. There is also to be borne in mind the fact that once we allow divorce on reasonable and strict grounds, social forces will be released ending ultimately in the demand for divorce by mere consent. What is to be guarded against is the tendency to underestimate the power of sex laxness to undermine society itself.

M. A. VENKATA RAO

"OPEN" PRISONS

In 1947 the British Home Office inaugurated, at Leyhill, Gloucestershire, as "an act of adventurous faith," the first of Britain's "open" prisons for star-class male convicts (first offenders). The experiment has since been more than justified, says A. J. Forrest, in the February number of *Britain To-day*. In this prison there are no iron bars, no clanging gates, no grills, no spiked and towering walls or chill grey cells. On the contrary, there is "a spirit of trust, cheerfulness and community consciousness."

During the last two years, consequently, out of 470 prisoners discharged from Leyhill, less than 5% have reappeared in British Courts, while out of 29 absconders, all but one were shortly recaptured, most of them remorseful for having broken faith with their fellows. Even despite these breakaways, moreover, we are told, not a human being living in the neighbourhood was either molested or threatened. Instead, every weekday some 70 men from Leyhill served "unguarded and unsupervised" as agricultural workers among the local farmers and cottagers. There are tailoring shops and shoe shops, in which the skilled and the unskilled work side by side. Community interests, including dramatics and musical evenings, are fostered. There are evening study classes, directed by local Education Officers.

As ancillaries to main prisons, further, there are working "open" camps, as there are "open" Borstals. Wherever possible the closest contact is sought between the "open" prison community and the local village through cricket and football matches and concerts. At Askham Grange, near York, there is Britain's sole "open" prison for women.

The principle on which this penal rehabilitation works is to inspire the inmates of the "open" prison "to develop healthy interests, civilized decencies and their potential craft skills," for, as the writer well points out, "too often it is the person without skill or specialized training who drifts weakly into crime and is too gumptionless to step out of it." The effect of this "open-hearted" treatment is that the discharged man now no longer creeps out of prison shamefacedly, emerging startled and intimidated" into a world bewildering after his long absence and uninterested in him; nor does he longer lack the means to earn his livelihood.

SOME PRINCIPLES OF MAHAYANA BUDDHISM

[We publish here, condensed with the author's permission to meet our space limitations, part of a chapter from a forthcoming book by **Mr. Christmas Humphreys** of the Buddhist Society, London, whose work to revive interest in Buddhism in the West is well known. The volume will be published in the Pelican Series during 1950.—ED.]

Some writers consider the two Schools of Buddhism as the two wings which support the head and the heart of the Buddha's Enlightenment. The Theravada, however, says of the Mahayana that it is heretical and degenerate, while the Mahayana says of the Theravada that it is right and adequate for beginners, but inadequate for the developed mind; that it is limited in scope and object, whereas the Mahayana includes all living things and bears them all alike to salvation. The West, which learnt of Buddhism first through Theravada eyes, still tends to consider that School as "Buddhism," and the Northern School as a heterogeneous mixture of later additions and developments. To what extent this view is the result of genuine comparison, and how much it is due to the fact that the Theravada Canon is tidy and complete while the Mahayana equivalent appears in four languages and is immensely complex, it is difficult to say, but Dr. Suzuki is obviously right in saying that

> the first information of any event generally leaves a very strong impression and offers an almost irrational resistance to later corrections, and in Europe the Hinayana or Theravada was by fifty years the first in the field.[1]

A more accurate symbol for the Schools is two concentric circles, the Theravada forming the compact and well-defined inner circle, and the Mahayana a more nebulous ring about it. The later School is the more adventurous, positive and boldly speculative. The Mahayana has no wish to escape from *Samsara*, the Wheel of Becoming, but claims to find salvation within it; in thought and purpose it climbs to heights unknown to the more monastic School, although on the uplands of immaterial thought it is admittedly apt to get lost in the fog.

The term Mahayana was first used to designate the Absolute Being, or "Be-ness," as H. P. Blavatsky calls it, of which all existence is a manifestation. Only later was the term applied to a particular School, and it is important to note that it is in the former sense that Ashvagosha refers to it in his *Discourse on the Awakening of Faith in the Mahayana*. As a School it has three main in-

[1] *Mahayana Buddhism*. By B. L. SUZUKI. Introduction by D. T. SUZUKI, p. xii.

gredients, and he is bold who claims to tell where one begins and another ends. In the first place, it is a development, doctrine by doctrine, from the Theravada, for nearly all its principles have discoverable roots in the Pali Canon, including, for example, the deification of the Buddha Principle, the emphasis on the Bodhisattva as distinct from the Arhat ideal, the transference or sharing of "merit," and the Sunyata doctrine as a logical expansion of the Anatta doctrine, which is, as certain Western scholars fail to understand, the very essence of the Mahayana.

The second ingredient in the Mahayana is its own unbroken tradition, partly exoteric and partly esoteric. The vast whole is enormously alive and unceasingly growing. Truth is eternal, say the Mahayanists, but our knowledge of it grows. Gotama the Buddha was a man who lived at a particular time and place and taught particular doctrines, but the Buddha Principle of Enlightenment is utterly beyond the limitations of any one man's teaching, and quite unaffected by the accidents of time or place. By such a standard, what does it matter when or where the Buddha taught, or whether he lived at all? Truth is immortal, and all are Buddha already. Life is a process of self-realization, of becoming what you are. Buddhism therefore includes unnumbered *upaya*, devices whereby the part may re-become the Whole.

As it is fundamental to the Mahayana that life is one, and that all its manifestations are temporary and but relatively "real" manifestations of that unity, it follows that all parts of the whole are intimately related, and that any attempt at clear definitive lines of analysis is vain. For the principles themselves are vainly conceived; they do not exist as such, any more than a wave of the sea does.

The Mahayana is at once subjective and objective, concerned with eternal principles yet finding them in the here and now.

The basic principles of Theravada Buddhism are common to nearly all sects of the Mahayana School. The three Signs of Being, the four Noble Truths, the doctrine of causation and man's responsibility for his acts, the importance of morality and the Middle Way which leads to Enlightenment; all these and more, though raised in tone, made cosmic in scope and purpose, are of the warp and woof of the Mahayana. To these must be added, as extensions, or expansions, those which follow.

It is axiomatic that Absolute Reality is inconceivable and therefore inexpressible. The finite mind can never "know" the Infinite. Hence Buddhism acknowledges an absolute and a relative Truth. To our relative minds our first conception of the Absolute is its first manifestation, when the One trembles at the birth of Two. Absolute abstract Space, bare subjectivity, "the one thing which no human mind can either exclude from any conception,

or conceive of by itself,"[1] is the one limb, and one already rediscovered by modern science. The other is Absolute Motion or Life, unconditioned Consciousness, that which is revealed when the illusion of "matter" is analysed to its ultimates.

It is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two, but above, beneath and everywhere. (*Parinirvana Sutra*)

Incidentally, in this magnificent passage is the Mahayana teaching on Self, on Nirvana and, by inference, its cosmic application of the Theravada doctrine of Anatta.

This life, or "Be-ness," is the highest which man can conceive of the Absolute. It manifests on a universal playground of space-time and all within this field of *Samsara* partakes of the essential nature of Be-ness. To coalesce one's personal consciousness with the indwelling essence is Nirvana. To the ordinary human mind this supreme conception is *Sunya*, void, in the sense of no-thing, which is quite different from nothing-ness.

Applying so much of Mahayana thought, four tremendous principles emerge:—

(1) That the ultimate view-point is that of the absolute idealist, and that all manifestations of the Absolute are ephemeral, although "real" to other beings in manifestation, or *Samsara*.

(2) That this *Samsara*, the "Wheel of Becoming," is a mode of Nirvana, and Nirvana need not be sought beyond the realm of our immediate becoming. As all things are already "in" Nirvana, the process of becoming is one of acquiring self-consciousness of an existing state.

(3) That men are brothers, whether or not they know it, or live as though this fact were true. All forms of life are sharing the same eternal Essence or Life. More; all is alive, and there is no death, save of the temporary form. The whole universe is one, and when the Manifest returns into the bosom of the Unmanifest all things will find their unity. The way of salvation is therefore to return to the One. The Universe is a mode of law, but love is the fulfilling of the law, for love is the cohesive element in all illusion-separated things, and in the end the parts will know themselves as one.

We know not why the Unmanifest from time to time is manifest, but even the Theravada Canon speaks of the æonic "unrolling and rolling up" of the world, and of "the destruction and renewal of æons," while *The Secret Doctrine* speaks of the universe as "the playground of numberless Universes incessantly manifesting and disappearing," and

[1] *The Secret Doctrine*. By H. P. BLAVATSKY. Vol. I, p. 14.

again, quoting from the *Book of Dzyan*, says that "the appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."[1] The Mahayana conceives the cause of this cyclic manifestation to be the presence of *Avidya*, ignorance or non-awareness, the suggestion being that manifestation is the means whereby the One becomes more and more aware of Itself.

As all is one, each form of life reacts to the acts of all others. Hence the vast field of causation or interrelation in action, which, being of inconceivable complexity, is rightly described as one of the great "mysteries" of Buddhism, Nirvana being another.[2] All the lower grades of consciousness are radiations of the "Universal Soul" or Anima Mundi.

As the personal mind slips further down into manifestation it enters the plane of *Manas*. *Manas* is twofold; it reflects its parent while enabling its parent to manifest. But enough of personal psychology; we must return to cosmic principles.

The Buddhist Trinity or *Trikaya*, the Threefold Body of the Buddha, namely *Dharmakaya*, *Sambhogakaya* and *Nirmanakaya*, is a complex group of conceptions typical of the range and subtlety of Mahayana thought: He who wears the *Dharmakaya* is on the threshold of Nirvana.

The *Nirmanakaya* vesture is not, as often stated, the physical body of a Buddha, but the visible body of a Buddha whose last physical incarnation is expended. It is a vesture which looks like a physical body yet is made of finer matter, being used by the great ones of the earth for the teaching of mankind when their right to enter Nirvana, and thus to pass from the sight of men, has been voluntarily refused. The *Sambhogakaya*, the Body of Bliss, is the same but of finer matter.

Truth is one and absolute. It is expressed through advanced human beings, by virtue of their identity with that Absolute, and who to that extent *are* that Absolute. The Buddha had gained supreme Truth. Therefore the Buddha *is* supreme Truth.

In terms of the individual who becomes Buddha, he is, on various planes, a *Dhyani Buddha*, a *Bodhisattva* and a *Manushi* or human Buddha. In the case of Gotama Buddha he was the *Dhyani Buddha* Avalokiteshvara, with Amitabha (Japanese: Amida) for his *Bodhisattva* and Gotama or Siddhartha for his *Manushi* or human body's name.

From another point of view there are grades of Buddhahood, including full Buddhas, *Pratyeka* (Pali: *Pacceka*) Buddhas, Bodhisattvas and Arhats, though the last two terms have a very varying relationship. Below the fully developed Buddha is the *Pratyeka* Buddha, an "independent" or "private" Bud-

[1] *The Secret Doctrine*. Vol. I, pp. 16-17.

[2] *The Mahatma Letters to A. P. Sinnett*, p. 110.

dha, one who, having acquired Enlightenment by his own efforts and for the sole purpose of Nirvana, takes, as is his due, the reward of his efforts. There is a great mystery about the true status of such persons, but the presumptuous contempt directed towards them may have arisen in contrast to the immense affection accorded to those Bodhisattvas who make "the supreme sacrifice," and forgo the reward of lives of effort for the service of mankind.

Nirvana (Pali: *Nibbana*) means to the Theravadin the dying out of the three fires of Greed, Anger and Illusion. It is negatively expressed as the extinction of undesirable qualities. In metaphysical terms this may be right, for the only statement to be made about such a state of consciousness is that it is not this and it is not that. But such a negative goal has little value as a reward for the practice of morality. We do not lightly strive to achieve a state which to our human minds is nothingness, and the positive Chinese mind preferred the approach already prepared by the positive thinkers of India, whereby the emphasis was laid on the Self to be attained rather than the Not-Self to be stamped out.

On the way to such a Goal there are of course stages, and degrees of Nirvana are described. For the Way from our present blindness to our full awareness is long and arduous. Yet in the end the self lies dead, and the Self, the expanding individual consciousness, is merged in that "Suchness of the Heart" or *Bodhicitta* which is all-Love, all-Wisdom and all else. Beyond lies Parinirvana.

CHRISTMAS HUMPHREYS

AMONG MY MONUMENTS

And these too shall be among my monuments;
A few words lacking eloquence and euphony
But motivated by dreams grander than any swell
Of celestial tides or demigod ambition.
Words, neither lofty nor stirring as I uttered them;
But which will echo in the valedictories of scholars,
The harsh cries of warriors, the low invocations of saints,
Hum in the soliloquies of loves unrequited and won
For centuries, countless, not yet born, not yet conceived.
Unknowingly, men great and men depraved shall use what I will,
To strive for ends beyond worldly understanding.
At Hadian labour below, I shall pause and smile
As Rumour proclaims, "The memorials stand in all ages,"
Although men forget me within an hour of my passing.

WENDELL J. ROYE

THE INDIVIDUAL IN SOCIAL REGENERATION

[The responsibility of the individual for world conditions at this critical phase of world history is well brought out in this article by **Shri C. R. K. Murti,** a research biochemist of the Indian Institute of Science, Bangalore, who analysed in our April 1947 issue "The Morality of the Atom Bomb." It is well that our scientists are turning to the consideration of the part which each man plays in helping to determine peace or chaos for the world. For society is, after all, a collectivity of human beings—and there can be no health for the organism without health of its parts.—ED.]

The world today is enmeshed in pain, confusion and distress. A sense of utter desolation has taken possession of man's soul. His security, his peace of mind and his very desire for sane living are being constantly threatened by war and the unimaginable destruction that can result from the blind use of modern weapons which his inventive genius has perfected. The world around him is torn by conflicting ideologies and mutually incompatible motives of action. And his anguished groan for succour dies in the wiltering silence of helplessness as every one of his cherished aspirations gets frustrated in this ceaseless contention of conflicting forces.

Never before has the world passed through such wide-spread misery and such fearsome apprehensions of impending doom. Strangely enough, too, never before has the world had such wonderful opportunities for escaping the calamity of total extinction. Human knowledge has made such tremendous progress in the past few years that man has become potentially more powerful than his ancestors ever dreamt of being. He can conquer diseases today which were a while ago considered to be incurable and deadly. He can proudly defy death and, if he so wills, can even add a couple of hours to the period of life that nature has granted him. His inventions have challenged all conceptions of time and space and have considerably reduced the size of this world. He is no longer overwhelmed by the fury of elemental forces. If, now and then, they still continue to ravage him, he has developed the courage and the mental detachment to discover the causes for their fury and to attempt to rectify them instead of bowing to their inevitability.

In spite of these achievements, however, it must be admitted that all is not well with the world today and that we should do well to have more of happiness and peace. These are conditions which can be created only if we earnestly strive for them in the right direction. This fact is, however, admitted with a casualness

bordering on indifference. We seem to have become cold and callous and insensitive to human feeling, to sorrows of the human heart and to the tension of the human mind. Suffering has consequently but a vicarious interest to most of us up to the moment when we ourselves become conscious of conflict and pain, *i.e.*, when they affect us personally. Suffering has to come down to an intensely personal level before we start stirring in other directions than conveniently laying the blame at the door of somebody else or on forces outside us and apart from us.

We are so busy, so deeply immersed in what we deem to be our rôle in life, that we develop an attitude of indifference to the undercurrent of our motives, our thoughts and our actions except when these have an immediate bearing on our personal security. We are such slaves to the urgent pressures and demands of the world that we are easily drawn away by them and have to dissipate our energy and our attention in satisfying their doubtful values. We are so deeply engrossed in the process of this self-centred expansion that willingly we acquiesce in the inevitability of wars and the supremacy of violence. What more proof of this is needed than the contemporary interest and excitement over the prospects of the next war on the one hand and the scanty attention paid to the outcome of the World Pacifists' Conference on the other? Is it to be wondered at, then, that we are not inclined to become aware of the complexity of our mind or to study the motives that guide its action?

Amidst so much confusion and conflict it is imperative, however, to arrive at a creative understanding of ourselves. Only such an understanding will lead to right thinking and, obviously, right thinking is the prerequisite for right action. But, before we set about creating happiness outside, we, as individuals, have to clear up the mess that has accumulated in our minds. We have first to free ourselves from the bondage of those deep-hidden causes that continually generate friction and unhappiness within us. Then alone can we endeavour to establish the optimum conditions for lasting peace and unsullied happiness in society at large.

Undoubtedly it is the individual who has to make the real beginning in this direction. Without understanding ourselves, superficial reforms, however beneficial, will not produce unity in the world. This understanding is the real beginning of wisdom. It has to be cultivated through the individual's search of himself. Right thinking leading to self-knowledge is the foundation on which the glorious edifice of human relationship has to be built up. That alone leads to the removal of the apparent opposition between the individual and the masses which is at the root of all our present maladies. The importance of the individual has to be stressed because right thinking obviously cannot result

from mass action, although no one would deny the necessity and importance of concerted action. Right thinking has to emerge from the conscious, ardent and detached effort of the individual. Abiding unity among individuals is possible only when they are deeply convinced of the extreme importance of right thinking and awareness.

Feverish attempts are being made all over the world today to bring about some sort of solidarity among the war-mongering nations. The air is thick with the frantic appeals of politicians and leaders of men who are never tired of pointing out the chasm that waits to swallow us wholesale if we fail to unite. Desire for world unity has become with us almost a craving which cries for immediate fulfilment. But the practical achievement of this unity has become difficult and delayed owing to the fact that we stupidly persist in worshipping ideas of nationalism and the like which can bring about only the exact antithesis of unity. Without setting aside these ideas which lead to disunity and for which we are prepared to fight bitterly, we want to reach world unity by a short cut.

Our craving for world unity today, deep as it is, unfortunately has its origin in the pathological state of our body politic. It is the fear of extinction that supplies the motive power for this desire for unity. It is not born, as it should be, out of the realisation of the universality of the human spirit. Such a realisation, and the sanity of outlook that is bound to ensue from it, alone can stir in us a willing and voluntary desire to come closer together for the common good. But nationalism and the like, and the mad race for political power and economic domination, have so clouded our vision as effectively to prevent us from becoming conscious of this.

The idea of the universality of man is the corner-stone of the ethics of all our great religions that have stood the test of time. In fact, it was this idea that the greatest religious teachers went on emphasising over and over again as they sought to bring order and peace to a world in agony and confusion. Civilisation owes its greatest triumphs to action that resulted from the realisation of this universality. On the other hand, civilisation has been exposed to annihilation whenever man has forgotten his identity with his fellow beings and has tried to drift away from the common good for purposes of self-aggrandisement. Assuredly, our present disintegration is in a large measure due to our ignoring and trampling on the idea of the oneness of humanity.

Where does the solution lie? From the failure of the United Nations Organisation and similar bodies, which, instead of fostering the ideal of unity, have encouraged the formation of power blocs contending with each other for world domination, it is clear that unity cannot be brought about by legislation or purely by political circum-

stances, however strong may be the faith of individual nations in the basic idea of brotherhood. But the world is still entangled in this contradiction and hence continues to create more and more of confusion and distress by labouring for new and ever newer charters and pacts.

If unity cannot be brought about by political methods can we prevent the disintegration of man and his world by laying down a set of principles of international conduct and adopting a common code of ethical precepts? Let us not forget that there is a vague suggestion of such a common code in the Charter of the United Nations Organisation. Yet world unity is as far away as it has ever been. The reason is not far to seek. Mere verbal adherence to the principles underlying the Charter, instead of an impassioned faith born out of clear understanding, must inevitably lead to frustration.

The most painful symptom of our civilisation is the disparity in the rates of progress of the material and the moral development of man. One is not able to keep pace with the other in the mad race for progress. Science, the most fruitful product of our material advancement, has placed at our disposal instruments of immense potentialities for both good and evil. We have yet to learn the controlled use of these instruments because of our inherent limitations. The reasons for the misuse of science lie in us but, without trying to eradicate these, we shift the blame for the present world chaos onto science and industrial progress. Fortunately, psychology and anthropology are helping us a good deal by throwing more light on the incompatibility of man's material and moral advancement. In the light of the new discoveries that are adding to our knowledge of man, we have to recast a large part of our code of social morality. If we are to make the earth a place worthy of habitation, we have at all costs to prevent the moral wreckage of today from reproducing itself in the coming generations.

Generosity, kindness and toleration are cardinal virtues that will go a long way to dissolve the ills that afflict us today. These are things which cannot be cultivated by propaganda or by legislation. They are the reward of the assiduous, conscientious and painful effort of individuals to become aware of themselves. The future of moral progress depends entirely upon our readiness to undertake this task of self-examination.

This indeed is the time and the appropriate moment for us to search our hearts and to discover for ourselves the state that we are in today in relation to the world around us. This is the most urgent task of the moment and probably our only hope for survival. "What you are, the world is" is a famous dictum that has not lost its significance with the passage of time. In fact, it has never been more apposite than at the present moment.

The threat of extinction is looming large, and unprecedented devastation is waiting round the corner. Caught in such a dilemma, it is indeed painful to realise our responsibility as individuals and to accept our share for the continuance of the chaotic conditions that engulf the world today. Unless this realisation comes, however, no fruitful effort can be made in the direction of regenerating man. Let not the problems of our daily existence, innumerable and insurmountable as they are, provide us with any excuse to escape from the most fundamental fact that war and the orgy of hatred that sweep the world today are only outward manifestations of the confusion, struggle and antagonism that rage within each one of us. Let it be our solemn resolve to strive ceaselessly for the liquidation of the causes that nourish this malady within us and thus pave the way for sane, peaceful and happy living.

C. R. K. MURTI

CULTURE BY INATTENTION !

Under the significant title "The Rape of Culture" the University of Chicago published as Round Table Discussion No. 616 a broadcast in which several Mid-West Professors of the U.S.A. participated, Kenneth Burke, Howard Y. McClusky, Warner G. Rice and Henry W. Sams. They referred to the multiplying distractions of our time, soft music even in student libraries, and it was claimed that this fostering of inattention had resulted in a diminished capacity for concentration. Radio, juke box, television—is not Professor Rice justified in asking "whether the prevailing note of our time in these matters is not the note of passivity—all the little pitchers are waiting to be filled"? This readiness to let some one else do something for or to us, he suggests means, in terms of culture,

> a diminution in the individual activity of mind and spirit which we have traditionally connected with civilization and the civilized man.

The general discouragement of original effort is a heavy price to pay for the raising of the level of popular culture, and the immature level at which it is sought to disseminate culture is no doubt responsible, as was suggested by more than one speaker. At least the universities should, as Professor Rice urged, stand for the intellectual and moral self-reliance which could resist these forces of mass appeal.

Not only do the "comics," with their bestiality and brutality, which Professor Sams rightly condemned, debase the moral sense; let India take warning that bureaucratization and mass appeal tend to a dead level of mental uniformity. It is well that Western educators are alive to the situation and determined to meet it. Professor McClusky's suggestion that the level of majority appreciation may be higher than has been assumed is constructive, but even if it is not, what is offered ought to call for a little effort by the majority, lest mental and moral muscles atrophy.

WORLD WITHOUT WAR

[This article by a young Oxford undergraduate writing under the pen-name of **Hannah Torr** is a challenge to her elders who have made so sorry a mess of human relations. There are many older, and in their own sight wiser, men and women who will feel their pulses quickned by her passionate response to Nature's loveliness and who will be touched by her unquestioning faith that our troubled century may see the end of wars. But in how many will her own high sense of personal responsibility enkindle as ardent a resolve as hers to work for peace and for a better world?—ED.]

Autumn, abundant in fruitfulness, in a riotous excess of colour and texture, yellow and green and brown, with the damp fruit and the brittle leaf—how lovely is this first autumn at Oxford! Each swaying branch, each tiny twig, fringed with fire—and all this gold overflowing so that it falls in rustling and crackling rivers of flame on every path. Something within must sing, must laugh, dance, clap hands and rejoice in all this splendour. The heart cries out, "I am, I am!"—and God is made real, manifesting Himself to us in the tossing branch and the falling leaf, in wind and rain, and in soft evening mist swathing the old stone of Oxford's colleges.

It seems impossible that man can be mean and shrivelled up in the midst of this tumultuous beauty, impossible that he can hate and poison life with his bitterness, impossible that there may be another war, another frenzied bout of mass murder and international crime. But the mind cannot only trace the pattern of red creeper on the wall, or delight in the glowing lamps piercing the thick veils of dusk; it must solve the problems of the world the past has made, a world in which millions starve and die, and man tortures man in his greed and fear; and thus the fancy is called back from its flights, summoned from its joyous contemplation of beauty, and sees misery all around.

The contrast between nature's richness and man's spiritual poverty is most evident now. The earth is giving all her treasures—a million million fire-tinged leaves falling to the ground—but man in his social life grasps and hoards the fruits of the earth, crying "Mine, mine!," when nothing is his, and, to keep out intruders, builds strong bars which prove to be the fetters of his own soul. Canon "Dick" Sheppard wrote that the first sin was committed not when Eve picked the apple, but when man called out, "Me, my, mine!" It is a sin the effects of which we are suffering from now, for the wages of this sin is war, famine and pestilence on a global scale.

The earth is not mine, but ours. It does not belong to the British or the Russians or the Americans, to

any one race, to any one class or to any one type of intelligence. It belongs to us all. It is man's heritage to cherish and make more lovely, and all the more man's because it is of God. Never will our political and economic life be cleansed until all our actions spring from the knowledge that "The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

This sacrament of beauty of which I have partaken cannot be completed until the thoughts and feelings conveyed to me by my senses, "God's instruments," are translated into action. The experience must culminate in outpouring of creative energy, in the faith that thus I may help to bring a little nearer a world of light rather than darkness, of laughter rather than tears, binding up that which is broken, giving "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

For me this activity must take the form of war against war, in an attempt to create a world in which cut-throat politics are impossible, in which order has been born out of anarchy, sanity out of disease, nobility out of degradation, and in which national competition is regulated by something like the vision of "the Parliament of man, the Federation of the world." At the moment it is but a dream, but tomorrow it will be a practical necessity. It is today that we are building the tomorrow in which the children we bear will live—or die. Thus it is our responsibility today to do all in our power to create immediately a stable world society in which conflicts can be solved reasonably, without entailing a kind of world-wide epileptic seizure. This is one of the reasons why I am working for the Crusade for World Government—not because of any theory or woolly idealism—but because I love life and want to go on living, and because I want the children I bear also to have a chance to love life and to live fully.

It is now, while autumn showers her wealth upon us, that we may reaffirm our allegiance to humanity, to the earth—the home of us all—and to the God of humanity. And it is now that we can strengthen our will to go forward seeking a world of peace, to overcome all obstacles to sympathetic understanding of our fellow beings, and to live so that the noble words of our great religions may be not merely evidence of men's groping desire for peace, but an accurate picture of a real world, born in the twentieth century, set free from war.

HANNAH TORR

NEW BOOKS AND OLD

HOW CHINA PHILOSOPHIZED *

As Dr. Bodde tells us in the bibliography which he has compiled for this book, there is no adequate work in English dealing with the entire history of Chinese philosophy. Professor Forke published a German work of this description in three massive volumes between 1927 and 1938, but unfortunately it has never been translated into English; and Dr. Bodde's translation of Professor Fung Yu-lan's own monumental *History of Chinese Philosophy* is still unfinished. So, in the meantime, the latter decided to write in English a shorter version of his original *History*, which Dr. Bodde then undertook to edit so as to make its English correct and readable; and the present attractive-looking volume is the result.

The two opening chapters give an excellent account of the nature and function of philosophy in China, showing how widely its methods differ in many respects from ours in the West. One of the first things that strike the foreign scholar is the disconnectedness of Chinese philosophical writings and the terseness of their language. It would not be true to say that systematic reasoning is never to be found in them; but, just as suggestiveness rather than exactitude is the ideal in Chinese art, so it is to a large extent in Chinese philosophy. The *Lun Yü* is the principal source of our knowledge of Confucian doctrine; yet it appears at first sight to be merely a disjointed collection of isolated utterances on questions of human conduct. And practically the whole of Lao Tzu's *Tao Tê Ching* consists of aphorisms which, though profound and full of suggestiveness, are devoid of any sort of reasoned argument or attempt to prove the assertions that have been made.

Confucianism is primarily concerned with questions of human conduct, but it is in no sense a religion. Out of Taoism, on the other hand, a religion of a sort was gradually evolved—riddled with superstitious beliefs and practices, some of which, strangely enough, stand in stark opposition to Taoist philosophy; for the latter teaches us to follow nature, whereas Taoist religion excites the hope of attaining immortality by means of drugs, which means working *against* nature. Benevolence and righteousness, "sageliness within and kingliness without"—these have always been the guiding lights of the Confucianist. Mencius followed closely in the footsteps of Confucius, and made it his business to explain the why and wherefore of his precepts; thus he was led to develop a theory which had only been adumbrated by the earlier sage, that of the original goodness of human nature. In this respect Hsün Tzu, also reckoned a Confucianist, differs widely from Mencius, for he held the nature of man to be radically evil, and goodness only to be acquired by training and effort.

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* *A Short History of Chinese Philosophy*. By FUNG YU-LAN. Edited by DERK BODDE. (The Macmillan Company, New York. 368 pp. 1948. $5 or 25s.)

Between the fifth and third centuries B.C., inclusive, many other schools arose, among which those of Yang Chu, Mo Ti, and Han Fei were most widely followed, though all of them fell eventually into discredit. Yang Chu is held by Professor Fung to represent the first phase of Taoism, because he voiced the Taoist principle of the preservation of life and the avoidance of injury, and to this end advocated the method of escape into seclusion. This may be disputed, but he certainly preached a doctrine of enlightened egoism in opposition to the teaching of Mo Ti, which was one of equal and all-embracing love for one's fellow creatures. Han Fei was not the originator but the culminating representative of the Legalist school. In Taoism and Legalism we have two extremes of Chinese political thought. According to the Taoists, man is originally completely innocent, according to the Legalists he is completely evil. Hence the Taoists stood for absolute individual freedom, the Legalists for absolute control, to be enforced by severe laws and punishments. It was not long before Legalism was given the chance of proving its efficiency under the First Emperor. Naturally enough, it led to a period of dictatorship and ruthless oppression, but the régime collapsed soon after his death.

Various other branches of these schools are dealt with, as well as the larger subjects of Chinese Buddhism, Neo-Confucianism, and the more modern contacts made with Western philosophy. On the whole, there is little to criticize in the author's skilful handling of so many trends of thought; but attention must be drawn to one curious omission—the absence of any reference to the Taoist treatise known as *Lieh Tzu* (apart from the chapter on Yang Chu, which is obviously a later addition). Its contents, like those of *Chuang Tzu*, were doubtless drawn from different sources, but there remains a central core (about a third of the whole, perhaps) which is unquestionably the work of a master hand. Here we find a system of cosmogony and a disquisition on fate and destiny which alone would entitle the writer to rank high among his countrymen as a speculative thinker. Moreover, his parables and anecdotes, usually tinged with a delightful ironic humour, are hardly to be equalled elsewhere in the whole of Chinese literature.

LIONEL GILES

Memory Is the Scar. By DENNIS GRAY STOLL. (Victor Gollancz, Ltd., London. 222 pp. 1949. 9*s.* 6*d.*)

This book is very well worth reading for all who are interested in the Indian scene—the modern Indian scene, with all its complications. Its pages introduce the reader to a great variety of persons, emancipated and orthodox, rich and very poor, Congress members and villagers living under the most primitive conditions, politicians of different kinds, and smugglers. The setting in which the story moves holds one's attention more than the characters whose adventures are recounted. The author is not an Indian and no doubt there would be differences of opinion among the sons and daughters of the Motherland as to how accurate the descriptions of events and conditions are, but the dedication and the author's other intimate connections with the country he is depicting would certainly suggest that his attitude is sincere and sympathetic even when he is critical or disapproving.

A. DE L.

What Is Man? Evolution's Answer. By ALFRED MACHIN. (C. A. Watts and Co., Ltd., London. 209 pp. 1949. 10*s.* 6*d.*)

The problems of existence have always troubled man since the earliest days. What is he? How did he evolve? What was his original state? Why does he behave as he does? Why, Why, Why?

Many theories have been advanced and discarded. In the case of animals and plants the study of geology clearly indicated that evolution was a *fact.* It remained for Charles Darwin to present the world with the principle of natural selection explained in his *Origin of Species.*

Accepting Darwin's explanation of the working of evolution for plants and animals, Machin, applying this theory to Man, has arrived at the conclusions given in this, his third book on Man's evolution. The reasons for man's selfishness, his laziness and his premature instinct for procreation are dealt with at length, building up to the author's acceptance of the belief that, as in the case of animals and plants, so man is just a bundle of survival values.

All the evils that beset civilisation today are due, so it is claimed, to the fact that man is basically a completely non-social being and a ruthless hunter who has been forced by natural selection to live in society. Scratch the brute and under the very thin veneer of civilization will be found the killer, the sadist, the libertine and the lone hunter.

Few would care to deny the many traces man still shows of his savage origin, or that society to survive must safeguard itself against criminals by setting up certain moral codes and laws, but we should also remember that on the Clock of Time, Man has existed for only a few recorded "minutes." His future progress may yet show him to be a more worthy evolutionary specimen than he appears at present.

The author's conclusions, most clearly set forth and amplified by perhaps too lengthy quotations from other writers, do not appear to be new. It would be interesting to have in more detail his suggestions for counteracting the difficult situation in which Man now is floundering. The most potent panacea he believes is love. So now we are faced with Love *versus* the Atom Bomb. Let us hope Alfred Machin is right.

A. M. Low

National and International History (Stevenson Memorial Lecture No. I). By FIELD-MARSHAL THE RT. HON. EARL WAVELL. (Geoffrey Cumberlege, Oxford University Press, London. 21 pp. 1949. 2*s.*)

Lord Wavell is concerned in this lecture with the way in which international relations are influenced by the teaching of history. Is it true that, on the whole, history as taught by aggressive nations is corrupted by unbridled nationalism, while that taught by nations living in peace with one another is impartial or "international"? Lord Wavell claims to be only an amateur historian, but he is successful in demonstrating that the generalization that wars and a nationalist conception of history are associated is untrue. Distorted history is at most a contributory factor in the causation

of wars, and often it is only a sign that factors far more deep-seated are at work.

The second part of the question is treated less adequately. Lord Wavell concludes that "international" history will not swing the balance from war to peace, but he does not challenge strongly enough the assumption that objective history must of itself further international good-will. A nationalist bias, of course, will certainly not do so, but there seems no reason why objectivity should either, at least until men are far more understanding than they now are and come to feel that the maxim "*tout comprendre c'est tout pardonner*" applies to others and not to themselves alone.

One fundamental difficulty presents itself to us when we ask: What *is* "international" history? Lord Wavell suggests that it is objective history, and for comparison refers to ("national") historians who are in effect propagandists and "interpret and present history to support some assumption which they wish to prove." The disease is well-known; but we must remember that there can be no "absolute historical truth," for all historians must write from *some* point of view—they do not merely list facts; they present them in a certain form and interpret them in the light of a definite attitude, whether this be tacit or explicit. (Compare, for example, Marxist with Catholic historians.) We cannot say one is wholly right and the others wrong, for nearly all offer us illumination and seem to express something of value. Plainly, the idea of "international" history needs cautious handling lest, by its very proper attack on excessive propagandism, it should end by putting history into a straitjacket.

PATRICK BENNER

The Unity of Being. By ESME WYNNE-TYSON. (Andrew Dakers, Ltd., London. 230 pp. 1949. 8*s*. 6*d*.)

Dedicated to the author's collaborator, the late J. D. Beresford, this book contains such a wealth of good things, including his fine introduction, along with some less discriminately chosen, that anything but laudatory criticism seems ungrateful. Appropriately, in her quest of the unity of Truth, the author has jettisoned orthodoxy, if not special claims: "Jesus was the greatest reformer the world has ever known." She has, moreover, retained another bias in interpretation which gives her barque a further list.

The misunderstanding of the ancient Indian doctrine of MAYA—that teaching that everything except the unchanging Absolute, being temporary, has but a relative reality—has been responsible for many a divagation from philosophical logic. Such is the rejection of the archetypal duality which is the condition of manifested existence; affirming spirit and denying matter, the complement of spirit and its *alter ego*. This denial is implicit in the author's affirmation of good and denial of evil, following Christian Science. From this perhaps has sprung her disproportionate emphasis on *Bhakti*, at the expense of the no less important *Karma* and *Jnana* elements in Yoga.

E. M. H.

The Life of William Blake. By MONA WILSON. (Rupert Hart-Davis, London. 425 pp. Revised edition, 1948. 21s.)

Readers familiar with Miss Mona Wilson's *Life of Blake* published in 1927 will welcome this revised edition. The Prophetic Books of Blake have continually challenged the attention of sensitive critics. There have been recent attempts at a clear formulation of the philosophy of Blake expressed in terms of untraditional symbols in the Books. The revised edition uses the new material with advantage and discrimination.

In an age dominated by Reason, Blake stood for an integral view of life, for the philosophy which also accepts the superconscient plane of consciousness as part of life's adventure. He was a crusader of the Spirit, just as he was a revolutionary. In a youthful satire called *An Island in the Moon*, Blake had his fling at Dr. Johnson in what Miss Wilson calls a "ribald song":—

> Lo the Bat with Leathern wing,
> Winking & blinking,
> Winking & blinking,
> Winking & blinking
> Like Dr. Johnson.

Blake also prayed to God to keep man from "single vision and Newton's sleep." He would have been impatient even with those who speak of mysticism apologetically or endeavour to account for it as merely heightened æsthetic sensibility. Blake wrote while discussing Imagination: "The painter of this work asserts that all his imaginations appear to him infinitely more perfect and more minutely organised than anything seen by his mortal eye. *Spirits are organised men.*" (Italics ours).

Miss Wilson's account of Blake's mysticism is tinged with this note of apology. We cannot rest satisfied with the statement that, like all artists, Blake had the "power of visualising what he had actually seen and of giving visual form to his ideas." Nor can we accept as an adequate account of Blake's experience the statement that

> many other people must have hung in the galleries of the mind pictures which are not mere direct visual memories, but of works of art, of things seen in a moment of imagination, perhaps after the brain and eye have been stimulated by some picture or poem.

We prefer the explanation that Blake gave to the inquiring lady, that he had seen the sculpture *here*, touching his forehead,—the centre of dynamic vision,—of the subtle or inner mind spoken of by ancient Indian psychologists. It is in itself a plane of Reality and not merely a mansion of refined earthly memories.

But Miss Wilson is a sympathetic critic. It is her anxiety to establish Blake's unusual visionary experiences as part of normal human experience that is responsible for her deviation from the central quest. She gives a satisfying account of hypnagogic images, of things seen on the verge of sleep. She even speaks of "messages" from the unconscious mind. She is tempted to entertain the hypothesis of A. E. that there is a world memory. Ancient Indian psychology tells us that there is a subliminal as well as a superconscient plane of consciousness, just as there are subconscient and inconscient planes. And it is in the interest of the evolution of human consciousness itself and of the interpretation of achievements like those of Blake to recognise this supreme fact unequivocally. How near to ancient Indian psychology, with its formulation of the relations between the subtle and the

gross body and the *chakras* or centres which link them together, holding the key to subliminal consciousness and to super-consciousness, is the following passage from Blake's *Milton*:—

> For every human heart has gates of brass
> & bars of adamant
> Which few dare unbar, because dread Og
> & Anak guard the gates
> Terrific: and each mortal brain is wall'd
> and moated round
> Within,.....for in brain and heart and
> loins
> Gates open behind Satan's Seat to the
> City of Golgonooza,
> Which is the spiritual fourfold London in
> the loins of Albion.

Blake was, no doubt, familiar with "Hindoo" antiquity. But his knowledge of it seems to have been derived mostly from crude accounts of Hinduism given by Europeans who had travelled in India. The extent of Blake's familiarity with the metaphysical aspects of Hinduism merits closer investigation than it has yet received.

One can only admire the lucidity and scholarship with which Miss Wilson marshals her facts and elucidates controversial biographical problems. Here is a book which is firm ground for a study of Blake's life and achievement. Taking our stand on it, we can throw open a magic casement on the infinite vistas of human consciousness seen and described by Blake. An adventurer of the spirit, following in the footsteps of Blake, has to be prepared to pay the price which Blake mentioned in a memorable passage in *The Four Zoas*:—

> What is the price of Experience? do men
> buy it for a song?
> Or wisdom for a dance in the street? No,
> it is bought with the price
> Of all that a man hath, his house, his wife,
> his children.
> Wisdom is sold in the desolate market
> where none come to buy,
> And in the wither'd field where the farmer
> plows for bread in vain.

V. K. GOKAK

The History and Origins of Druidism. By LEWIS SPENCE. (Rider and Co., London. 199 pp. 21s.)

This volume bears the hall-mark of wide and careful reading and study, and is fully documented. Mr. Spence has done his best with the available materials as far as the historical aspects of his theme are concerned, though whether such materials are adequate to the task is a matter for consideration. Our view is that the author has been, like his predecessors, greatly handicapped by the lack of reliable material, and that he is inclined to place too much reliance on the general theory put forward by Frazer and seized upon with such avidity by others—that religions originate in fertility cults. There is, of course, no doubt that at some periods in their history religions have been influenced by such beliefs, but as an explanation of the primary beginnings of religion, this theory appears to us too materialistic.

This is not to say that Mr. Spence is necessarily wrong in suggesting that Druidism arose from a wide-spread cultus of tree worship centring on the oak as a symbol of virility and strength and as a source of food but, as far as history goes, there is a total lack of evidence to support the theory, which seems, therefore, purely speculative.

Whether our author is right or wrong, however, we must confess our indebted-

ness to him for a work of great value to the folklorist and to the student of comparative religion. For both these this book provides a wealth of legend and tradition of a fascinating and often highly suggestive nature. Limits of space forbid the selection of numerous examples, but from the very nature of his hypothesis Mr. Spence devotes much space to trees, and whether the reader is struck by the relationship which may be traced between mistletoe and the Tree of Knowledge and the oak with the lightning flash and the Tree of Life, or is interested in the mystery of the Five Trees of the Gnostics (*cf.* the *Pistis Sophia* and the *Untitled Apocalypse* of the Bruce Codex), or in the relationship of the secret and mystical Tree-alphabet with Ogham writing, he will find much to interest him.

E. J. LANGFORD GARSTIN

The Psychology of Meaning. By KALI PRASAD, M.A. (University of Lucknow, Lucknow. 1949. 209 pp. Rs. 10/- or 15s.)

This attempt to develop "the outlines of a theory of meaning in the light of dynamic psychology" is an achievement in clear thinking. Much of it is technical, but the illustrative material from animal and child behaviour studies and on the "magic-mantras" of primitive peoples is interesting even to the layman.

The author's common-sense approach is refreshing—his objection to the technique of the Associationist, who "dissects instead of analyzing and finds dead units in place of action-patterns and dynamic wholes"; his rejection of the mind being a mosaic of purely sensory or imaginal processes; his objection to trying to correlate mental co-ordinations with specific areas of the brain; his quarrel with the emphasis of psycho-analysis on processes completely inaccessible to perception; his gratification at the growing distrust of purely statistical methods and the indiscriminate use of tests.

Meaning, he writes, is a dynamic functional whole with many constituent factors fused and integrated in the process. It "represents a total reactive behaviour in a given psycho-biological milieu." Professor Prasad recognizes different "levels of reality," *e.g.*, physical experiences and "the 'irreality' or, rather, the reality" of the psychological domain. But he sees in the mind "an organic activity which once initiated persistently seeks completion and fullness." He approves the escape of psychology from "the clutches of metaphysical speculation," but for at least one reader his theory would be more *meaningful* against the background of the hypothesis of an enduring consciousness within, using the mind to gain experience in order that it may unfold its latent powers.

E. M. H.

The Mystery of Keats. By JOHN MIDDLETON MURRY. (Peter Nevill Ltd., London. 260 pp. 1949. 12*s.* 6*d.*)

I am certain of one thing: that our appreciation of Keats which has so greatly grown in the hundred years since Monckton Milnes first published the *Life and Letters*, has still far to go before it is commensurate with what he really was.

So Mr. Murry ends the preface to his new book: we, his readers, can add that it is he himself who has largely contributed to this growth. The stature of Keats, once classed as a typical romantic, an æsthete, a maker of sensuous poetry, increased in men's minds as the last century wore on into the new. He came to be accepted first as thinker, then as seer. It is Keats as seer which Mr. Murry has revealed to us; interpreting the poet's frequent use of the word "speculation" in its older meaning of contemplation.

Both Keats's letters and his poetry are pervaded by the conception of an Intellect looking serenely down, with an infinite understanding, upon mankind; a conception which is often embodied in a starry symbol. We in this world below must emulate the "speculation of the stars":—

> ....to envisage circumstance, all calm,
> That is the top of sovereignty.

Another facet of this supreme truth has been given us by one of the world's greatest men in terms more specifically Christian: *la sua voluntade è nostra pace.* Both poets knew the grim struggle to attain that peace, that sovereignty, against great personal odds: both suffered.

This book is in part a revision, strengthened and deepened, of *Studies in Keats*, including a handsome recantation of Mr. Murry's previous strictures on Fanny Brawne. Two new contributions are an interesting account of Fanny Keats's life and a relation of Keats as thinker and seer to William Blake. This last reopens in one's mind two fascinating questions: Did Keats ever meet Blake, and with how much, if any, of Blake's work was he familiar? Against the probable slight Blakean influences to be found in *Endymion* and elsewhere we may set the plain fact that in the large body of letters which have come down to us there is no single reference to that strange personality.

There is one point on which I personally should have liked Mr. Murry to inform us—the credentials of the portrait he gives as one of Keats by Haydon. My own investigations have, so far, yielded no result.

DOROTHY HEWLETT

Practical Ethics: A Sketch of the Moral Structure of Society. By MARY STUART, M.A., and MARGARET HOBLING, M.A. (Routledge and Kegan Paul, Ltd., London. 369 pp. Reprinted 1949. 18*s.*)

By far the best of the three parts into which this long and discursive book falls is the psychological one. The authors deal wisely and in a well-balanced way with the nature of freedom and the exercise of it, particularly by children and young people. As elsewhere in the book, they indulge too much in quotations from *The Fairchild Family* and other early or mid-Victorian writings which depict an almost barbarous misuse of parental and other authority. This is interesting enough historically but has little bearing on the situation and problems of our own time. The chapter on the use of the

Myth is excellent, though somewhat detached.

The weakness of the book is that the authors do not seem to have made up their minds about what, in their view, the basis of ethics is. They emphasize environmental influences and are much drawn to the apparently simple and sensible codes of primitive peoples, though deeper investigation might show that these are less free from convention and superstition than the authors' choice of quotations from anthropologists would indicate. Further, they exhibit a curious anxiety to divorce Christian ethics from the Christian faith, despite the fact that they appear to accept that faith in its essentials. Frequently they refer to Old Testament times and teachings without, it would seem, taking into account the reinterpretation and in some respects the supersession of the old order by Jesus. They fail to realise that he summed up the Law and the Prophets in the twofold Commandment to love God and one's neighbour.

Their final chapter on religious education is confused, and stresses difficulties which the majority of parents and teachers do not feel, ignoring the positive progress in thought and practice which has been achieved especially within the last ten or fifteen years.

While not altogether a bedside book, this is nevertheless a readable one.

BASIL A. YEAXLEE

Traits of Divine Kingship in Africa. By THE REV. P. HADFIELD, M A., B. D., F. R. A. I. (C. A. Watts and Co., Ltd., London. 134 pp. 1949. 8*s.* 6*d.*)

A follower of the *Golden Bough* tradition cannot be expected to concede historicity to the ancient annals of Divine Kings, although, over a century ago, on the strength of the synchronistic table of Abydos, Champollion, the founder of Egyptology, confirmed the good faith of the priests of Egypt (especially Manetho) and of Ptolemy in regard to the lists of such dynasties. But to trace degraded institutions of a decadent civilization back to a glorious tradition which they travesty seems as unfair as to find in the present-day idolatry of images and stained-glass windows or in the priestly fiction of vicarious atonement, an echo of the teaching of the Nazarene.

The author has presented, with perhaps unavoidable repetitions, a mass of evidence for the ferocious rites found over wide areas in North and South Africa in connection with the death of all-too-human kings. Africa has had no monopoly of the claim to the divine right of kings or to the superstition-prompted human sacrifices to a caricatured tradition. Unfortunately, the human successors of the Divine Dynasties, to which the annals of all great peoples of antiquity refer, succeeded to the title but not the attributes of kingship. The reverence spontaneously given to the divine imparters of the science of agriculture as well as of the arts of civilization may conceivably have become twisted into an association of any king with the fertility of the soil and the prosperity of his people; but to associate the revolting savagery of later customs with the story of Osiris, recounted in the Introduction, is to debase a great ideal none the less historical for being legendary.

E. M. H.

The Philosophy of Anaxagoras: An Attempt at Reconstruction. By FELIX M. CLEVE. (King's Crown Press, Columbia University, New York. 167 pp. 1949. $3.00); *Lectures on the Philosophy of Leibniz.* By the late H. W. B. JOSEPH. (Oxford University Press, London. 190 pp. 1949. 15s.); *Philosophy of Nature.* By MORITZ SCHLICK. (Philosophical Library, New York. 136 pp. 1949. $3.00); *The Problems of Philosophy.* By SATISCHANDRA CHATTERJEE. (Das Gupta and Co. Ltd., Calcutta. 345 pp. 1949. Rs. 6/8).

Mr. Cleve has done a splendid service in the direction of reasoned vindication of the philosophy of NOUS, first proclaimed by Anaxagoras. When ancient Greek thought was groping in the dark regions of naturalistic speculation, Anaxagoras was responsible for something like a Copernican revolution in shifting philosophical emphasis from objective Nature to the subjective NOUS. Not to Kant, but to Anaxagoras should the credit for that revolution go. Mr. Cleve has effectively answered all criticisms of Anaxagoras and pointed out that his system contains the best of philosophical thought. Anaxagoras viewed from different angles may be judged to have been a *Monist,* a *Dualist* and a *Pluralist.* Mr. Cleve further argues that Aristotle has been unfair in his estimate of Anaxagoras.

It would appear from Mr. Cleve's book that Aristotle had accused Anaxagoras of making of the NOUS a *deus ex machina.* Such an accusation can be levelled against all theistic thinkers, and the Pre-established Harmony, the magic wand which Leibniz wielded, and the God of Leibniz, stand on a par with and have the same status of *deus ex machina.* Mr. Joseph's lectures on Leibniz contain a vivid account of the metaphysics of Monadism, and, in view of the just-announced discovery of Einstein regarding gravitational and electro-dynamic phenomena, it is noteworthy that, centuries ago, Leibniz had observed, as against the Newtonian view of Space, that Space had to be considered as only a system of relations between *phænomena bene fundata.* In the onward march of European philosophy, the system of Leibniz stands out prominently as pre-eminently pluralistic and monadic in character, demonstrating that monism is not the only rational philosophy. That is a signal service rendered by Leibniz. Each system of philosophy paints but a partial picture of Reality. If every *monad* depends on God (the Monad of Monads) and if the activity of every monad is considered, nevertheless, spontaneous and free, the connected problems of evil and imperfection are as insolvable as ever. Peradventure, man's finite intellect cannot solve such problems. Anyway, the volume is stimulating and refreshing.

From Thales and Anaxagoras to Einstein and Eddington, nature and natural phenomena have continued to baffle scientists and philosophers. The late Moritz Schlick, shot by a lunatic in 1936, left behind an important work now published under the title of *Philosophy of Nature.* The New Physics, the Four-Dimensional world, Time-Space and other concepts are expounded with insight and clarity. Old problems are discussed in a new manner. New problems indicate old answers. The conclusion is indicated that there are no problems which the individual sciences like Biology, Physics and

Chemistry are not competent to solve. The Appendix contains a highly argumentative exposition of the evolution of the Universe in a temporal series. The Second Law of Thermodynamics is, as usual in strictly laboratory science discussions, very nearly apotheosised as the God of the Universe. The discussions suffer from the characteristic defect of failure to specify what exactly have been the *gains and losses* to traditional philosophy, understood by Kant and Vedanta to be systematic inquiry into the nature of God, Freedom and Immortality, from the general and special theories of relativity.

Such a distinctive philosophical approach to the problems of Thought and Reality is found in Dr. Chatterjee's volume. The problems of self and not-self, of perception, relations, subject and object etc. are discussed mainly in the light of the history of Western philosophy and Occidental systems for the benefit of post-graduate workers. There is nothing particularly controversial in the volume that would call for critical assessment. In some contexts, the author's references to Ramanuja are not correct. On page 75 he is described as an idealist. As Ramanuja has vigorously attacked the doctrine of *Maya*, he has been held with greater justification to be a realist. Again, the statement about the Ramanuja school's view of knowledge is not correct. Ramanuja admits a constitutive knowledge that is substantively the essence of the self. Sense-engendered knowledge is also admitted. Dr. Chatterjee's volume will be found useful by those desiring a running acquaintance with Western thought.

R. NAGA RAJA SARMA

The Glad Tidings of Baha 'U'lláh; Being Extracts from the Sacred Writings of the Bahá'ís. With Introduction and Notes by GEORGE TOWNSHEND, M.A. (John Murray, London, W. 111 pp. 1949. 4*s.*)

The well-known publishers of the "Wisdom of the East" Series, the purpose of which is to help in "a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour," have now brought out one more enlightening and useful volume, an anthology of selections from the writings of the Bab, Bahá'u'lláh and 'Abdu'l-Bahá, the forerunner, the founder and the expounder, respectively, of the Bahá'í Faith. The central theme and aim of this Faith is "the regeneration of humanity as a whole, a single spiritual organism, as one soul in many bodies." To compass the end and ideal in view the lighting of seven candles in our darkened world is recommended; namely, the "candles" of unity in the political realm, unity of thought in world undertakings, unity in freedom, unity in religion, unity of nations, unity of races and unity of language. Then will man be imbued with a consciousness of world-citizenship and a world-community will emerge. Such are the "glad tidings" which, once again, were given nearly 100 years ago in Persia.

G. M.

THE INDIAN INSTITUTE OF CULTURE

[The Indian Institute of Culture, Basavangudi, Bangalore, has recently had a number of interesting public lectures, including Sahityalankara Shri K. S. Nagarajan's in February on "Panditharaja Jagannatha: Court Poet of Shah Jehan," a lecture by Dr. Werner Zimmermann, Swiss Delegate to the World Pacifist Conference, on "East and West: India and Europe: What They Can Learn from Each Other," and "Some Comments on Eastern and Western Philosophical Positions" by Prof. Morris Edward Opler of Cornell University. The paper of great topical importance which we publish here was especially prepared for the Indian Institute of Culture by the Secretary of the American Ethnological Society, **Miss Dorothy L. Keur,** Associate Professor of Anthropology at Hunter College, New York, and was read on her behalf and discussed at a specially convened public meeting at the Institute on February 9th.—ED.]

THE SCIENTIFIC CONCEPT OF RACE AND WORLD PEACE

New York City with its teeming millions, its overcrowded subways, its fierce competitive struggle, its bustle and its speed, is the last place one would think of to look for international and interracial peace. Yet it is truly a remarkable city in that, when analyzed ethnically, it is found to be composed of many separate national and racial "cities" localized within the principal city, joined, of course, by marginal areas of varying extent, where peoples of many diverse national, religious and even racial types live side by side. These mixed marginal areas are by no means equally heterogeneous, however; often the barriers are too high for the low-income family; often there is intolerant and snobbish exclusion of one religious group (as the Jews), or one racial group (usually the Negro). As to actual numbers, there are more Jews in New York City than in any single city in the world; more Negroes also than in any other city; more Italians than in Rome; and more Irish than in Dublin. There are very many other ethnic groups, in addition, each having one or more areas of concentration of their living quarters—notably German, Polish, Czech, Spanish, Russian, Norwegian, Chinese, and, recently, Puerto Rican. There has even been noted a small group of Iroquois American Indians living in a concentrated area of several square blocks, who still use their native language, and attend a church service where the preaching and hymn singing is in the Iroquois tongue.

The late Ruth Benedict had started a very interesting piece of research in social anthropology, working with these ethnic groups in New York City. She and her trained staff, which is still carrying on the work under the direction of Dr. Margaret Mead, are interviewing as large and representative a sample of each group as feasible, to discover whether there exists a determinable national or ethnic culture pattern. By working with groups in the national homelands, it is hoped to have

a basis of comparison, so that the effect of living in the "melting-pot" of New York can be at least partially determined.

Now, my reason for thus writing of New York City is that I think it is a very remarkable example of thoroughly diverse ethnic groups living peaceably together in a compact mass, sharing the same *general* culture; yet, in some respects, retaining their ethnic distinctions. Among the shared factors may be noted all public transportation facilities (buses, subways); the public schools; playgrounds and parks; moving-pictures; department stores; clothing; most restaurants; public libraries; books, magazines and newspapers; radio and television programmes; and automobiles. I do not mean to suggest that every such culture trait is shared equitably; there are injustices and inequalities, but, to a rather remarkable extent, any one in New York City, regardless of race, colour, or creed, may participate in such cultural areas.

On the other hand, the various and diverse ethnic groups listed above may choose to live in an area where people of their own kind dwell; and to speak their "mother-tongue"; prepare food special to the group; read their own newspapers and books; join special social clubs or singing or gymnastic societies closely patterned along "Old World" lines; and practise a particular form of religion. Of course, almost all individuals, no matter how ethnocentrically oriented, must, at times, behave in an "American" manner. The degree of participation in the general American New York pattern as compared to the more localized ethnic pattern varies all the way from almost none, as in the case of the very old grandmother who speaks no English and cleaves strongly to her Polish or Spanish or other group, seldom leaving her own home; to practically complete identification with the American pattern, in self-styled "sophisticated" young couples, who may even go so far as to change legally a Polish or Spanish family name to something like "Adams," who live in a new housing project, and have only strictly modern furnishings.

Clothing is one factor which has a great levelling influence. Almost all young women, for example, are dressed so very much alike that it is practically impossible, as one sees them walk along a city street, to gauge accurately their national affiliation, "mother-tongue," religion, or even economic status. Mass production methods in the clothing industry, coupled with speedy and widespread distribution and high-pressure advertising, largely account for this; and keen competition tends to keep prices low for the consumer. To exemplify this one may note the appearance of the Duchess of Windsor at a social affair a few years ago clad in a lovely new tea-gown. Photographs appeared in the newspapers, and the gown was minutely described for the curious. In just a fortnight, copies of the gown appeared on the racks of the best shops in New York. In another month, copies of these copies appeared in cheaper materials in even the most lowly stores in the city, frequented by humble clerks, stenographers and tradespeople in the lowest income groups. Hence in the very short time of six weeks, a New York working girl, despite her low salary, and no matter what her race or nationality or creed, could wear a gown copied from that of the Duchess of Windsor.

Modern New York, then, is a city where material culture elements spread extremely speedily and widely; and the spread tends to disregard racial and national lines so that one decidedly gets the feeling, "Oh, everyone has a fur coat, or a radio, or an electric refrigerator, or a new automobile." I do not mean by this, of course, that literally everyone owns these products of our modern technology. Still, the ownership of such items is no longer confined to one special group, either socio-economic, political, religious, or racial; and no longer marks a man as belonging specifically to one group.

In the field of education, the situation in New York City is especially to be commended since it opens the same educational opportunities for all. Every child is obliged to attend eight years of elementary school; the secondary schools are free, and open to all. There are also in New York four colleges which are supported financially by the city. Students pay a very small fee each semester ($10.00) to cover laboratory equipment and the loan of textbooks. Otherwise, the four years of college education are free. Students are all drawn from the city area, and live with their families at home, travelling daily to and from the college buildings by bus or subway for the most part. Only one criterion is used to determine whether or not a student may enter—his or her scholastic record from the secondary school. If this record is high enough to indicate that the applicant is capable of doing college work, he or she is admitted. Absolutely no line is drawn as to colour, race, or religion in these city colleges. At Hunter College, for example, with a regular day-session enrolment of approximately 6,000, about 10% of the students are Negro. This coincides quite accidentally and coincidentally with the 10% Negro population within New York City. Over 50% of the students are Jewish. There are a few Chinese and Japanese students. The diversified nationalities or national origins of others may be judged by the existence, on the campus, of such clubs as the Irish, the Polish, the Armenian, the Spanish, the Italian, the French, the German, and the Russian. Hence these city colleges stand as truly democratic institutions, opening their doors to any who indicate the desire and mental ability for intellectual work on the college level, regardless of race, religion, or economic level.

I have chosen to describe the above features of present-day life in New York City because I feel they have a definite bearing on "Race and World Peace." While in no way meaning to suggest that life here is completely utopian or perfectly equitable, nevertheless, New York City is a dynamic society in action —*working, living*—with its membership clearly interracial, international, and inter-religious. New York City hence deserves attention and study as a demonstration that one culture may be shared by peoples of diverse origins; even at the same time that elements of diverse cultures, reflecting different nationalities, languages and religions, are maintained.

The majority of American anthropologists recognize that certain groups of physical characteristics appear in combination, with fairly high frequency in certain groups of people and not in other groups. Such groups, the anthropologist has called races. The combined morphological traits which differentiate

one group from another include such factors as the structure and texture of hair of the head; the amount of body hair present; head form as indicated by cephalic index; profile of face; colour of skin; hair and eyes; and nose form. From an examination of the above characteristics, and a good many others, it would appear that at least nine-tenths of all peoples can be grouped into the three basic divisions or races, known as Caucasian, Negroid, and Mongoloid. The race is scientifically simply the biological division of the species, *Homo sapiens*, brought about, no doubt, by the same factors of selection and isolation operative on any and all organic forms of life. In other words, what we call a subspecies or a variety in the case of a rose; or a breed in a horse; is a *race* in man.

In the case of man, however, so many complicated factors are involved that any clear lines of demarcation, even among the three major groups, have become partly obscured, and there is much overlapping of physical traits. The major factor here has been the intermarriage of diverse and physically differentiated peoples whenever and wherever they have come together in the course of human migration over almost all of the earth's surface. Artificial selection due to cultural conditions has also left a mark on the physical forms of living groups. Various physical anthropologists have worked out various schemes of classification of the three principal divisions or races into sub-races, secondary races, hybrid races, etc. Obviously no such classification can be highly satisfactory since the degree of mixture within races is decidedly greater than that among the three basic groups. Nevertheless, the fact that such schemes, based on sets of morphological traits shared in common by the smaller divisions, are possible at all is an indication that some groups of people share more genes in common than they do with others outside the group; hence have a closer blood relationship and common origin.

Very recently the physical anthropologist, in co-operation with the geneticist, has focused his attention on such gene pools found in various groups. He is interested in studying the distribution of traits where the actual genetic make-up can be determined—as in the case of blood groups—rather than such phenotypic "apparent" traits as the traditional ones listed above. A good deal of blood-typing is now being done on various groups throughout the world for the distribution of "O," "A," "B," and "AB" types, for "M-N" factors and "Rh plus" and "Rh minus" factors and their variants. This kind of gentic investigation is still in its infancy, but, in the results so far obtained, the groupings of people with similar blood-types *do not* coincide well with the classificatory groups based upon the phenotypic morphological traits generally used. This line of investigation is refreshing, and is surely an indication that we have not yet satisfactorily or completely defined "race."

When we turn to the question of possible differences in mental traits of different groups, we are at present unable to prove anything, although we can dismiss as spurious any claims for the marked mental superiority of any one group over another. That differences in innate mental ability of individuals do exist, we have ample proof. That any such differences run along racial lines, is quite another problem and

very difficult to solve. Here the anthropologist must turn to the psychologist for help. But alas! No adequate acceptable tests have as yet been devised by psychologists which will test *innate* abilities alone, of peoples of entirely different cultural and national environments. It is really difficult to see how such tests *could* be devised since the outward expression of innate abilities is moulded considerably and modified by environmental factors, at an early age, before any tests can be given. On the other hand, we have ample evidence that if group or racial mental differences do occur, they are slight and should not be labelled "superior" or "inferior" because they do not incapacitate individuals of all groups and races from fully and creatively sharing the exigencies of modern life. In America, *some* Negroes are good and successful doctors, lawyers, judges and professors despite a good many difficult barriers put in their way simply because they are Negroes. If the opportunities to enter professional life were truly equal it seems likely (although I am here expressing only my own opinion) that the proportion of Negroes entering the professions out of a total Negro population would roughly approximate the percentage of professionals from the non-Negro population. In Africa today the ground-crews at the air-ports employ a goodly number of natives. This work involves considerable mechanical knowledge and skill, and the natives so trained and employed were almost all born "in the bush," and have successfully mastered skills far removed from anything present in the early environment of their native villages.

In New York City some years ago, a special school was inaugurated for training those children who gave promise of highest intellectual achievement from the elementary school level. Intelligence tests were given in the elementary schools throughout the city, and the 500 showing the highest ratings were selected and separated for special training in an advanced school. Now, when these 500 gifted children were examined as to race, religious and even national backgrounds, it appeared that the distribution was approximately that of the population of New York City as a whole. That is, about 10% of the 500 children were Negro, corresponding to the 10% Negro population in the city at large. The same proportions held for Jews and for some national groups. A curious observation, however, was that the great majority of these children, Negro, German, Jewish, Polish, or other, were overweight and over-size for the norm of children of those ages taken at random from the general population. It would seem, then, that the range of variability as to intellectual ability varies considerably within each racial, religious and national group. Each group seems to have *some* gifted individuals. We do not yet have sufficiently accurate tests or sufficient statistical data to state whether the percentage of gifted individuals in varying groups is highly comparable or differs significantly. Certainly the case of the special school above suggests that environmental factors affecting growth —height and weight—such as diet, may be contributing factors in cultural achievement, as well as innate ability.

Two very common fallacies are current among laymen everywhere, and have rather wide-spread insidious

effects. Hence it should be one of the tasks of modern education everywhere to correct them. The first is that nationality, language and/or religious affiliation are in some way connected to or correlated with race. The second is that the native ability of a group is to be judged by its cultural achievement. As to the first, there is obvious confusion of the purely biological phenomenon of race with cultural manifestations. Theoretically, and certainly in some cases actually, members of the same race may and do belong to entirely diverse countries (nationalities), speak any tongue known to man today, and subscribe to religious doctrines or rituals of the widest variance. Conversely, Caucasians, Mongoloids, Negroids, and the various inter and intra groups of these, may all share the same nationality, religion and language (as in the case of New York noted above). In other words, race has to do *only* with the nature of the actual germ-plasm handed down from parents to children; all else is cultural, *viz.*, *socially* acquired, and *can* be modified or even markedly changed within the lifetime of an individual.

The second fallacy noted above—that the degree of cultural achievement is a gauge of native ability—is often used to bolster up many a plea for the racial superiority of any one group. The line of argument usually runs about as follows: "Unquestionably the Caucasians or 'whites' or Nordics are superior. Just look at what they have achieved, especially in the realm of applied mechanical science." Those who use such words are guilty of gross ethnocentrism as well as misunderstanding. To begin with, they assume that the achievement of their own group is superior. By what criterion? By their own, doubtless. None is so wise that he can say what cultural achievement is "highest" or "best" because no man is purely objective; all are culturally slanted and see life through the coloured glasses of their own cultural milieu.

This certainly does not mean that there are *no* standards, *no* time-worn and tested human values within the framework of our own cultural premises. It merely means that such standards and values are *relative* to the culture of which they are an outgrowth. Hence there is no purely objective test beyond the crass one of survival of the cultural group. A more deep-seated fallacy involved in the statement above is the assumption that cultural achievement is due to innate ability alone, *i.e.*, the greater the achievement, the greater the ability. This idea can easily be shown to be fallacious for there are a good many scientific data to indicate that the achievement of a cultural group is due to a combination of environmental factors in addition to innate ability. Climate is certainly one such factor. The physiologist has demonstrated that the human body is capable of considerably more expenditure of energy under certain climatic conditions than under others; hence those living in optimum climates expend more energy, do more, produce *more* culture (I purposely have not evaluated here whether "good" or "bad"), and thus build up a cultural accumulation greater than peoples in a debilitating climate.

Another factor is inherent in the very nature of culture itself since cultural growth is cumulative, and its rate is accelerated as it accumulates.

Hence the greater the amount of culture, the more that is added to it, more quickly. This can be nicely exemplified in modern Western European or American culture by the study of electrical equipment for home use. The earliest electrical appliances for the home took years to develop, manufacture, introduce, and be generally adopted; as for lighting, cooking, ironing, etc. Soon, however, improvements were made, and the application of electricity was extended to machines for cleaning, refrigerating, hearing music, and a host of other purposes; and then came a veritable flood of further electrical gadgets produced in shorter and shorter time, and used more generally and more readily by more of the population. There are certainly still other factors involved in cultural achievement in addition to climate and the accelerative rate of culture growth, but these suffice to demonstrate that we cannot positively correlate degree or kind of cultural achievement with degree or kind of innate mental ability.

To state the case briefly, the anthropologist recognizes that (1) "race" is a purely biological concept, that a race is a subspecies of *Homo sapiens;* (2) nationality, language and religion are cultural phenomena, socially acquired and capable of modification; (3) no tests exist today whereby native intelligence of racial groups can be measured accurately; (4) cultural achievement is due to several environmental factors in addition to the innate ability of the group; hence is no measuring-rod of intelligence.

It would seem to the hearer of such facts as those above, that there may be a relationship between them and world peace. Certainly such anthropological knowledge should be widely disseminated and figuratively shouted from the house-tops. "Know thyself" is an ancient and worthy injunction. Education along these lines is important and vital as a first step. Nevertheless, simple *possession* of knowledge is not enough. It has no power in and of itself to change the course of human affairs—to turn societies and governments away from programmes of self-aggrandizement to those of brotherhood. Such scientific knowledge of race and culture must be implemented by a strong moral and ethical force to give it power and action. Only when people think *and act* in accordance with such knowledge will it be a constructive force toward world peace. What the nature of such an impelling moral and ethical force may be, I cannot presume to say. Whether it will come through the institutions of religion, or some other organization of society, I do not know. The Universal Declaration of Human Rights adopted in December 1948 by the General Assembly of the United Nations is one attempt by a political body to implement our knowledge of man by recognizing the essential dignity of all men everywhere. Perhaps a new moral order, based firmly on scientific knowledge of man, will come slowly, though surely, by peaceful penetration through the will and action of individual men joining hands in spirit throughout the world.

DOROTHY L. KEUR

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The World Pacifist Meeting, held in two sessions in December at Santiniketan and at Wardha, after a few days of joint work conducted its deliberations in meetings of three Commissions, whose reports were then submitted to a session of the general Conference for adoption. These three reports have now been published, with an indication in the case of each recommendation, whether it was adopted or only "received" by the general Meeting. It is explained in the prefatory note that they do not in all cases represent the unanimous opinion of the delegates, but they are very interesting formulations of the will to peace on the part of some of its most ardent advocates. The obstacles to peace are reviewed and principles and policies for overcoming them proposed.

Friendliness to individuals and defence of the persecuted, with fearless championship of the democratic freedoms, offered as the key-note of relations of Pacifists with Communists in one recommendation adopted, is a typical prescription. So are some included in the report on food and population, also adopted, which call for simplicity of life and planned sharing and for the control of population by self-control and personal discipline.

The report on basic education and the social order recognizes that

it is to the recovery and reclamation of spiritual values that we must look for the solution of our major national and world problems.

Very wholesome was the bringing of the problem of peace home to the individual in the call for the transcendence of egotism, personal as well as group; so too was the proposal for introducing stories and selections from the world's scriptures into school curricula, as a preventive of religious bias.

The swords will not at once be beaten into ploughshares or atomic warfare abjured because men and women of good-will have met to pledge themselves anew to peace and brotherhood, but the heart-searching and the earnestness which obviously have gone into the formulation of these reports will certainly exert their influence beyond the pacifist bodies throughout the world to whom they are being submitted.

Two articles in the sumptuous Silver Jubilee Number of *The Calcutta Municipal Gazette* are particularly interesting for the light which they throw on the civilization and institutions of ancient India. Dr. Radhakumud Mookerji writes on "City Administration in Ancient India" and Dr. Sunity Kumar Chatterji on life in an Indian city 2,000 years ago. The latter short article makes it clear that, in spite of India's civilization having always been largely rural, there were numerous cities in very ancient times, cities having existed even in pre-Aryan days. The excavations at Mohenjo-daro and Har-

appa have revealed that long before the Aryans entered India there were urban amenities, regular streets and underground masonry drains.

Built mainly of wood, supplemented with burnt and sun-dried bricks, the earlier towns of Hindu India have all disappeared as far as physical records go, though many early historical cities survive in their modern embodiment in or near the ancient sites. One such was Pataliputra, the founding of which Gautama Buddha witnessed, and which, destroyed by fire and flood a few centuries later, is reincarnated in modern Patna in Bihar. It was to the Court of Chandra Gupta Maurya at Pataliputra that the Greek Ambassador Megasthenes came around the beginning of the 4th century B.C. His account Dr. Mockerji describes as "the earliest authentic picture of ancient Indian municipal administration."

More interesting than Megasthenes' description of the city is his evidence, supplemented by Dr. Mookerji with that of Kautilya's *Arthasastra*, as to the working of ancient Indian municipalities. Megasthenes mentions a Municipal Council, its 30 members divided into Standing Committees, which regulated the industrial arts, trade and commerce, including weights and measures and the collection of a sales tax, the current maintenance of vital statistics and the care and surveillance of foreigners. The upkeep of public buildings, the care of markets, harbours and temples and the regulation of prices were their collective responsibility. There were elaborate precautions against fire; strictly enforced sanitary regulations; contagious diseases had to be reported and food adulteration was severely punished.

A wholesome corrective to modern assumptions of superiority!

An address on "The Ethics and Economics of Birth Control," which Mr. F. Victor Fisher, economist and sociologist, gave a few months ago before the Society for the Study of Religions, London, appears in its quarterly organ, *Religions*, which he edits, for January-April 1950. His Malthusian apprehensions of world population outstripping food production seem somewhat premature in the light of Mr. Roy Walker's estimate, in his *Bread and Peace*, that twice the present world population could be supported at full nutritional standards on a vegetarian diet with some dairy products. Mr. Fisher says emphatically that "the birth rate must be limited deliberately or it will be limited, as in the past, by human catastrophe...."

With the desirability of birth control we do not take issue, but we categorically repudiate, as insulting to human dignity, the positively immoral proposition that "there can be but one way to limit the horrors entailed by uncontrolled human fecundity, namely, the general use of scientific contraceptives." Upon this proposition we see eye to eye with Gandhiji, to whose book, *Self-Restraint* versus *Self-Indulgence*, we invite the attention of Mr. Fisher and those who share his views. The safe and sure preventive of over-population is not evasion of the consequences of unrestrained indulgence, but the inculcation and practice of self-control, the restriction of the marital relation to the deliberate perpetuation of the race. Whereas artificial methods of birth control, encouraging self-indulgence, must debilitate and debase, moral restraint strengthens its practitioner, transmuting the energy conserved by it into power and strength, not of the body only but also of both mind and character.